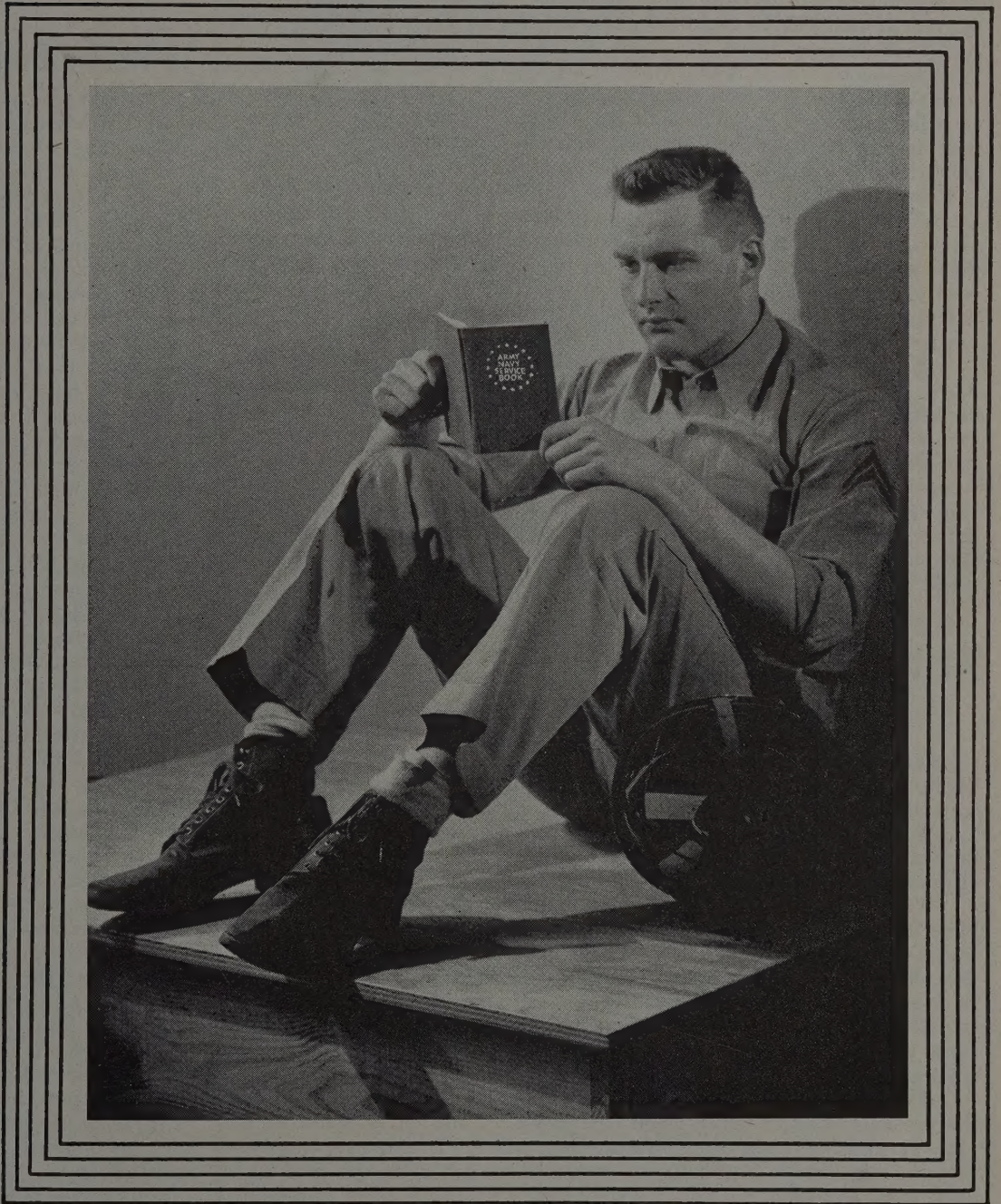


The LUTHERAN



MINUTES IN MEDITATION—

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UNFORESEEN EMERGENCIES

By RALPH H. LONG, General Director,
1943 Lutheran World Action Appeal

THE question is frequently asked, "Why is there an item of \$50,000 included in the Lutheran World Action budget for unforeseen emergencies?" There are several reasons why it seemed wise to include such an item. First of all, the war situation as it exists today may produce some unforeseen emergencies which will require immediate action on the part of the Church. In order to be prepared for any such eventuality, it was felt that at least \$50,000 ought to be available for immediate use if and when such an emergency arises.

The second reason is that without a doubt there will be a tremendous responsibility resting upon our churches in America to help the Lutheran churches in Europe in the difficult period immediately following the cessation of war. We have been in touch with the Office of Foreign Relief and Rehabilitation which is under the direction of the Hon. Herbert H. Lehmann, and have also had conversations with the Norwegian Embassy and the Danish Legation with reference to the program of relief that will be necessary when war is over. Since the duration of the war is not known and there may be a possibility of its coming to a sudden termination it was felt wise to have a contingency fund of at least \$50,000 with which to begin the program of Lutheran relief and rehabilitation until more adequate funds can be raised for this purpose.

There can be no question that speedy action will be necessary when the day arrives. Preliminary preparations have already been made and further investigations are in process looking toward immediate action as soon as it is possible when the war is over. This fund of \$50,000 which is specified as an "unforeseen emergency" fund will be set aside and kept in reserve for such emergencies as may develop which are not already included in the causes of Lutheran World Action. The wisdom of this procedure is obvious. We must look ahead and prepare for the time when all our energies and resources will be required to bind up and heal a bruised world.

At a Ship's Launching

Prayer by DR. EARNEST A. TRABERT, Berkeley, Calif.

O LORD GOD ALMIGHTY, infinite in power and love, we invoke Thy blessing upon us as another witness to the genius and skill of man goes down the ways to enter into the service of humanity.

We thank Thee for the skill and application of those who fashioned and fabricated it. Bless their handiwork, and every day sustain their strength of mind and body that they may continue their noble task.

When this vessel goes forth upon the mission for which it was created, bless the officers and crew who shall guide its course upon the seas. May they ever be conscious of Thy nearness, and look to Thee for Thy protection. In the hour of danger guide them safely through, and bring them to their port.

Bless, we beseech Thee, the cargo which this vessel may be destined to carry that it may serve its purpose as it goes on its way. May many hearts rejoice in safe and successful voyages.

Bless the country under whose flag it sails. Preserve to us as a people the precious liberties which Thou hast given us, and let us count no sacrifice too great to retain them. Protect those who are in authority in government, administration and industry, that all may rejoice in the gifts which come from Thy hand.

Hear us, O God! Receive this as a service from our hearts and hands. Let it be for Thy glory and the good of humanity, for the sake of Him, Who came to show us Thy lovingkindness, even Jesus Christ, our Lord. Amen.



To Heal a Broken World

THE financial campaign for Lutheran World Action is under way.

This time we *must* not fail. For two years, we have been crying out for adequate working funds. So far they have not been forthcoming in such amounts as to measure up to the opportunities facing us.

Now, however, our needs are so great, the call for service so persistent, and the cry for assistance so desperate, that we can no longer defend the failure to respond.

If we should attempt to include in one statement the entire program to be sponsored by the National Lutheran Council in this appeal, we could, we believe, find no better slogan than this: "To Heal a Broken World." For that is exactly what we are attempting to do, whether through relief for our world missionary program, the promotion of our service men's work, the ministry in defense areas, or the various other agencies through which we hope to reach all who are in distress. The Christian Church must give itself sacrificially to the task of healing this world. As Lutherans we represent the largest unit in Protestantism, and so our responsibility for the advancement of this ministry of mercy must be very large as it certainly is very real.

One day in our office, with letters coming from service men and chaplains from all parts of the globe and with other letters begging us for assistance here in the homeland, would convince even the most skeptical of the crying need before us.

We must join hands, face the issue, and give ourselves to the healing task before us. We need more than a million, we need millions of your dollars, if we shall accomplish what this great hour in our history places before us, as a minimum demand. Y.

The Lutheran

The LUTHERAN
Official Journal
Lutheran Church

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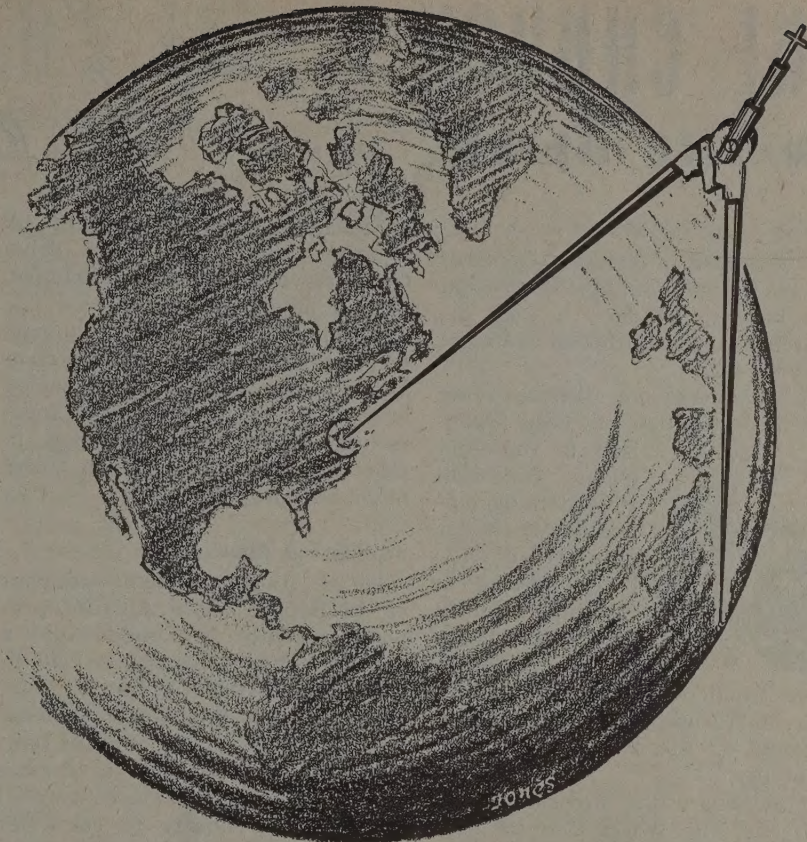
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ALSO GLOBAL

HAVE you noticed the frequency with which the phrase "Friendly Natives" has occurred in the narratives of rescues in the Far East? And back of that phrase is a condition which came into being because a Christian mission in some past year had been planted and native fear and hate had been dissolved. Not only dissolved, but replaced at least in their more crude and cruel forms by kindness and assistance. "Missionaries had labored among the natives," is the explanation reported from New Guinea and from those remote islands often peopled by cannibals and for a while the victims of ruthless labor exploiters.

Some of the patrons of pulp magazines and some contributors to biological journals may well "take shame to themselves" by remembering the taunts and sneers that have been aimed at missionaries, because they pointed to the inherent sinfulness of unrestrained passions and lusts. They insisted upon decency of garb, regard for marriage, and for the mutual obligations of parents and children.

It can be true that the gunboat followed the missionary and that the proclamation of the gospel was encouraged and protected by governments in order to widen their spheres of trade and to supply markets for the products of white people's farms, mines, and factories. But such cheap, tawdry and even godless ethics were not remembered by the exhausted victims of bomb or shell, who "were rescued by kindly natives," there having been a Christian missionary in that area.

It can be that God intends to over-rule the conduct of men so that good shall come out of the evil of this reasonless, profitless, death-dealing global struggle. It is a good deal to expect, one admits. But certainly there should be an abrupt ending of the scoffs and sneers at the Church's work through missioning all around the globe wherever man is found.

THE CHURCH

IN THE NEWS

By G. Elson Ruff

Talking About Tomorrow

CHURCHMEN in America and Britain are beginning to talk about what will have to be done to help the churches on the European continent after the war.

A committee on overseas relief and reconstruction has been organized to represent twenty American Protestant denominations. A similar committee has been formed in England. They will work with the department of reconstruction of Christian institutions in Europe, which is being organized by the World Council of Churches.

A meeting of the provisional committee of the World Council, held recently in Geneva, included representatives from France, Holland, Switzerland, Sweden, and Germany. Continental churchmen are planning a meeting in Stockholm in July. An international round table of Christian leaders is planned for Princeton, N. J., to meet four days during July to consider post-war problems.

Among needs of the European churches after the war, says Dr. William Paton, secretary of the British Council of Churches, are:

Restoration of ruined churches, Christian schools, and hospitals.

Money to maintain churches.

Reconstitution of Christian organizations, particularly youth movements.

Provision of pastors and lay workers, subsidies to seminaries.

Assistance for Christian relief organizations.

Production of Christian literature, Bibles, commentaries, theological works.

Re-establishment of foreign mission boards.

How the Germans are to be re-educated after the war is another problem. Any attempt to take over the German schools by the nations conquering Germany is sure to fail,

predicts the *Christian Century*. A punitive supervision would drive German youth toward sullenness, despair, hate, and revenge.

Re-education must be two-way, the American joint executive committee of the World Council decided at a recent meeting. The plan must include re-educating ourselves in regard to Russia, Germany, and other European countries.

Baptists Talk About Russia

DR. J. H. RUSHBROOKE, president of the Baptist World Alliance, proposed recently in London that a world Baptist Congress be held in Moscow soon after the war.

He praised the Soviet government's "new cordiality" toward Baptists. Religious freedom in Russia, as far as the Baptists are concerned, must include liberty to carry on Sunday schools, removal of the veto on Bible classes, freedom to train preachers, permission to print Bibles, he said.

Church and State

ALONG the narrow fringe which separates church and state there is always a good bit of activity.

In Kentucky new arguments have been presented to the Court of Appeals in favor of transporting parochial school children in public school buses. "The children of Kentucky, whether they attend the public schools or denominational schools, are still wards of the state," argued Attorney Leo T. Wolford.

"In its efforts to maintain a strict separation of church and state . . . there is danger that the court may overlook the common interest of church and state in these children. . .

"It would not violate any constitutional provision to provide for public health examinations of children in all schools, or for the use of public (police) ambulances to take a child from a denominational school to a hospital. . ."

The public schools of Kentucky were developed in close connection with the Protestant churches, said

Mr. Wolford. The first twelve state superintendents were ministers.

"For a Catholic child to ride in a public school bus no more constitutes a union of church and state than was the actual running of the state system of education by Presbyterian, Methodist, or Baptist ministers."

Christian Science Fees

THE problem the Christian Scientists have with the government is concerning the right of their practitioners to charge fees for "ministering to human ills through prayer or spiritual means."

The Ohio legislature has voted down a bill to amend the state's medical laws to permit these fees. The bill has been before the legislature at every session for a decade.

The State of Delaware has decided to allow the Christian Science practitioners to charge their fees. It is the forty-fourth state to fall in line, says *Religious News Service*.

Jehovah's Witnesses Still in Trouble

IN Washburn, Wis., there is a local ordinance which requires a non-resident to secure a permit before peddling from door to door.

No fee or tax is required by the ordinance. A Jehovah's Witness minister, Alphonse Elquist, declined to register, as an infringement of his right of freedom of speech and religion. He distributed his papers, was fined, and took his case to the state supreme court. The court upholds the local ordinance.

Victory Tax Refused

THE Marquette Road Baptist Church of Chicago has notified the Collector of Internal Revenue in Washington that it "utterly refused" to become a war tax collector.

In a unanimously adopted resolution, the congregation declared that the order to churches to withhold victory taxes from salaries of church employees violates the historic position of the Baptist Church on separation of church and state.



IN THE WORLD'S EYE

By Julius F. Seebach

A Year Ago in March, a Rotary Club in a town of Sussex, England, began "a voluntary war factory." Its workers stretch in time from tender youth to old age. An automobile firm gave the use of a big show-room, now out of a job, as a workshop; engineering firms contributed machines, tools, benches and other necessary fixtures. A soldier-engineer, invalidated by his experiences at Dunkirk, volunteered as foreman. A 72-year-old major works daily at a bench beside a former schoolmaster and several 60-year-old women. All of them are busy making munitions that pass the strict requirements of the national authorities. None of them is paid a penny for their work; they get their satisfaction in having their product used in the restoration of democracy to the occupied countries.

Hindu Doctor Taraknath Das, lecturer on history in the College of the City of New York, thinks we have not dug deep enough into the pit out of which modern medicine has emerged. Our medical authors, he says, give too much credit to the Arab physicians of the Middle Ages for laying the foundations of modern medicine. If, however, our medical authorities would give attention to the research and records of Dr. B. Seal and Sir P. C. Ray of Calcutta and Mysore Universities, and of the late Lieut.-Col. P. S. Sarma, they would learn that what the Arabs had of medical lore was based on the ancient discoveries and practice of Charaka, Shusruta and others of equal note. These Buddhist medical solons taught the Arabs all they knew. They even founded hospitals for animals as well as for men.

That the Influence of the church is being felt, is manifest in many ways. In lands of representative government its voice is being heard and heeded in rising demands for the presence of the principles of religion in the post-war peace. In occupied lands it is the spiritual lead-

ership of the church that nerves the oppressed citizenry for indomitable opposition. This is clearly shown not only by the words and daring of the clergy, but even more by the threats and restrictions aimed at them by the occupying authorities. Holland, Belgium, Norway, France, Poland, Czechoslovakia, Yugoslavia—all show a singular unanimity of spirit in this respect, though the manifestations may differ. The same stiffening temper is being shown within the totalitarian lands themselves. This is unwillingly acknowledged in a recent issue of *Die Weltliteratur*, a Berlin magazine that carries the dubious approval of the Nazi Minister of Propaganda, Goebbels. It complains of "the flight of the German masses from reality" as becoming daily more marked; it continues: "We should set ourselves against the superstition of religion that is taking hold among all classes, both educated and uneducated. The influence of religion on the life of the German people is becoming extraordinary. It is a growing danger to Nazism." Note that this bears the imprimatur of the power that would save us from the "godlessness of Bolshevism."

For Those who may be doubtful or vague concerning the practical value of Lutheran Service Center work, the following letter of Sek L. Wong to Missouri's Army and Navy Commission, recorded in the April issue of *The American Lutheran*, affords a naive but appealing illustration of the wide-reaching importance of the Centers:—"Dear Gentlemen: I am a Chinaman, and like to express my thanks for the fine place you have in Austin, Texas, the Lutheran Service Center. I always feel welcome at this place. It really is best place in town and I spend lot of time here. I don't go to any church, but Rev. Koepke talk to me for learning about Lutheran Church, and I guess I go to his class soon." Multiply this incident by the total number of Lutheran Service Cen-

ters, and you will have an intelligent measure of the daily influence your contributions make possible.

"War Prisoners' Aid" is by no means the least of the activities carried on by the Y. M. C. A. According to a recent report issued by the National Council of Y. M. C. A., it has been operating so well that it has wiped out illiteracy among the Italian prisoners in twenty-eight British prison camps, and the same result is expected in all the others by May 1. Similar operations are being successfully pursued in all countries where the Y. M. C. A. is allowed among prisoners of war. Studies are projected "from elementary A-B-C's to university Master's courses." In German prison camps, it is reported, thousands of English and Americans are pursuing courses of study leading to university degrees. It is possible that in some totalitarian centers—let us say in Italy for one—this project may be viewed with suspicion as subtle propaganda intended to undermine the divine right of dictators.

If Any are inclined to pity themselves because of the stringent rules applied to the distribution of coffee, they should bethink themselves of the woes of the French and others of the continent who are in a like plight. A Vichy order officially and stringently imposes the use of "acorns, citrus-fruit seeds and the pulp of the Jerusalem artichoke" as coffee substitutes. The stringency naturally dates back to the stripping of France of her food supplies by the hand of conquest, and led, after frantic efforts to remedy the loss with exports from Africa had failed, to an order late in 1942 which placed the entire French harvest of acorns at the disposal of the "National Group for the Purchase of Coffee and Coffee Substitutes." Evidently the French people were not to be individually allowed to gather the materials for their own "ersatz" beverage.

Service Commission Expands Program

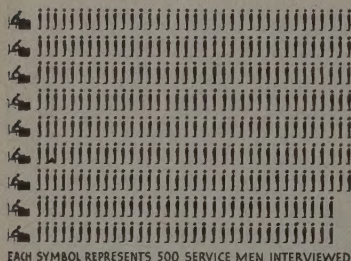


By N. M. YLVISAKER, Director,
Service Commission, National Lutheran Council

THE Service Commission of the National Lutheran Council was one of the very few original religious agencies to volunteer for service in our National Emergency program. Indeed, the early religious survey of situations existing in communities adjacent to military and naval training camps made by representatives of the Council antedated that of any other religious agency.

Two months of preliminary survey work preceded the establishment of a National Headquarters for the Commission which, by official action of the Council, was placed at 915 Metropolitan Building, Minneapolis, Minnesota.

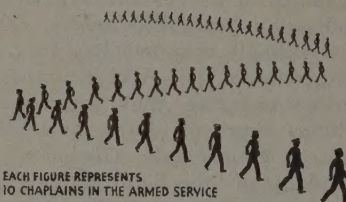
The personnel at our office has been kept at a minimum figure. We have only nine secretaries where we should have twice the number. That these nine young women have been able to accomplish much more than organizations which employ three times that number is evidence of their efficiency and of their devotion to a very great task.



As an indication of what they are accomplishing it is sufficient to report that in the past half year they have been in contact with 160,000 service men, in constant communication with almost 400 National Lutheran Council chaplains, 350 Council service pastors, student pastors, contact pastors, and with thousands of the 8,000 local pastors of the Council personally. Every day an average of 1,000 letters and acknowledgments are mailed from our office, and in a single month orders are completed sending to the ends of

the earth 15,000 prayer books per month, 325,000 tracts and devotional pamphlets, 110,000 pieces of stationery for service men, in addition to numerous other supplies.

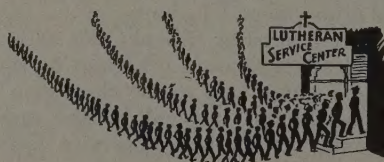
Two years ago only three or four score of Lutheran chaplains were in active service. Today more than 500 chaplains represent the Lutheran Church (350 N. L. C. and 158 S.Mo. Note: These figures change from day to day.) Thirty-two full-time service pastors work for the Council, twenty part-time pastors besides all



the local pastors who have been appointed to serve as contact pastors, including 45 university and college Lutheran student pastors. Thirty-two major Centers are operated by the Commission (18 of them jointly with Missouri); 25 more Parish Centers have been placed at our disposal and are financed largely by us.

The latest figures from these Service Centers show a tremendous increase in activity. The average number of service men who accept the hospitality of these Centers has now been increased to 105,000 per month, as per the records for February. Two large new Centers will be in operation very soon in sizable military and naval areas. This will increase the number of service men entertained to at least 110,000 per month, not considering the normal increase in attendance which will be made as our Centers become better known. We may safely assume that for 1943, 1,500,000 to 2,000,000 men and women will have been welcomed at these Centers.

At some of these Centers—notably



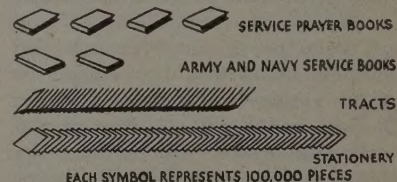
the King George Hotel and Service Center at San Francisco—sleeping accommodations are also provided. At the 160-room King George Hotel 75,000 men were provided with sleeping accommodations in a six-months period.

Light refreshments are available without charge at many Centers.



Snack bars have been installed. At some of our Parish Centers members of local churches have made full Sunday dinners available to thousands of service men who have discovered at these dinners the closest thing to the Sunday meals they enjoyed at home. At all these Centers local Lutheran hostesses volunteer their services, some of them on a daily schedule of ten hours complimentary service.

The literature distributed by the Service Commission has been designated as one of the greatest single features in its service program. From a few thousand copies of Lutheran literature made available to chaplains and service pastors in 1941 these complimentary supplies have grown to tremendous proportions. Approximately 400,000 Service Prayer Books, 200,000 Army and Navy



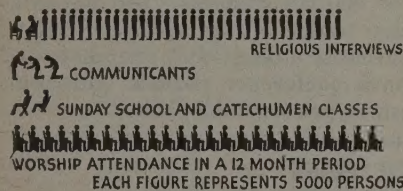
Service Books, 4,000,000 religious tracts and folders, 5,000,000 pieces of stationery have been distributed, with orders growing at an alarming rate each day for additional supplies. This is an increase of 400 per cent for the Prayer Books, and of about 1000 per cent for the distribution of our tracts and folders in a one-year period. Endless other supplies are also made available to chaplains and service pastors for distribution.

The Commission tries to keep in touch with the women of the Church in service. About 2,000 nurses, WAACS and WAVES have been contacted; and letters reaching us

from all parts of the world reveal the appreciation they feel for the religious supplies the Church is sending them, and for the recognition of their service which these contacts record.

That the service pastors who work under the direction of this office are promoting a ministry of far-reaching significance is apparent from a mere glance at the figures: 175,000 religious interviews; 10,000 communicants; 9,000 attendance at Sunday schools and catechumen classes; and a worship attendance of 125,000 at services conducted by these service pastors in a twelve-month period.

The director of the Commission has a heavy assignment of duties other than those connected with the office. In his double capacity as director of the Service Commission and as president of the Chaplains'



Association of the Army and Navy of the United States, he travels extensively—70,000 miles annually—to reach his speaking, conference and committee appointments. These keep him in constant touch with the field, with service pastors and with chaplains. Before the year is out it is estimated that from 10,000 to 12,000 chaplains will be in active service in the armed forces of America, a great number of whom keep in touch with their Association president, counsel with him, and share in the distribution of our supplies.

These are some of the more apparent evidences of the growth in influence of this departmental activity of the National Lutheran Council. The growth in spiritual influences may, we hope, be measured in terms of these opportunities for this ministry now open to us. Thousands of our chaplains and service men and women have risen up to call the Church blessed for having inaugurated this great missionary enterprise. Only eternity will, we know, reveal the full consequences for those who were brought to appreciate more fully the saving influence of a ministry which in its every intention has been designed to bring immortal souls in closer

fellowship with Christ as Saviour.

There is much which should be done. Applications are on hand for one hundred new Centers with as many additional service pastors. The need for the type of literature we

prepare for distribution is desperate. In almost all military and naval areas our ministry is being requested. It is *our* sons and daughters who cry out for our sympathetic appreciation of their needs!

Pinch-hitting for Home

Service Center Ministries Relieve the Pains of Homesickness

By KATHRYN and JOSEPH RINDERKNECHT

THE place of the Lutheran Service Center, and the necessity for it, is apparent to service men and women, and can easily be explained. Those of us in the service are, for the most part, facing a unique situation and are living amid circumstances foreign to our usual way. We are cut off from old friends and we make new ones. We stop one job and commence another. This disturbs us but a little. However, the unique thing is the reality of war that we now face. No longer can we be primarily concerned with our own family and our own living and welfare. We go to distant places, and among strangers do a job not of our own choosing—learning to fight and of fighting a grim battle.

We take our church, our beliefs, and our faith with us. Lutherans in the towns adjacent to the camps seem closer to us than many members of our home congregations did a short time before in civilian life. In the vicinity of the larger camps and of concentrations of camps, the towns are flooded with service men and women. Such crowded towns cannot, with their ordinary facilities, take in all those who await invitations, or render needed religious ministrations. Even if it were feasible to go into congregational homes, a place is needed where one can go without feeling that he is inconveniencing anybody, where one can find homelike surroundings: relaxation, reading, recreation, a chapel whose door is always open, and friends with whom to talk.

It is more than a matter of conservation of faith. In most cases, where a good foundation has been laid, faith will weather this storm as any other. This uprooting of millions of young people from their settled lives presents to the Church an unparalleled opportunity for show-

ing them the spiritual needs of this time; of grounding and starting them in a more vital and more constructive Christian way of living than that which they knew in the former quiet and peace of their home congregations. The nation has called to duty millions of its sons and daughters. Now let the Church—unequivocally and undeniably—sound the greatest call of all for the souls and the unending service of its children.

CROWDED DAYS

Here in Temple, Texas, as in so many other small towns wholly unprepared to meet the demands made by thousands of service men and women, the Center presents its homelike atmosphere. Far-reaching are the problems engendered by the war—and the Church reaches far. One of the soldiers put it this way: "I'm glad I belong to the Lutheran Church; it takes care of us 'way down the line.'" It does, indeed.

The full-time service pastor at Temple, the Rev. Carl A. Becker, of Madison, Wis., welcomed during March over 2,000 men, and had over 1,000 personal consultations. To him the soldiers often express their appreciation for the beautifully-furnished lounging room, the games, writing room, radio-phonograph recordings of symphonies and other classical music, and the "snack bar." Perhaps they feel most at home in the chapel, with its white altar and lectern, and its vespers services, where their longing for home is softened and spiritual comfort is found.

Insistent the appeal! And sufficient the answer: a working, vital faith in the Christ in Whom alone is life, Who goes with His own "way down the line" into whatever battles they may face, and in Whom they are, in deepest spiritual sense, "more than conquerors."

WAR COMES TO THE CAMPUS

Secretary GOULD WICKEY Gives Analysis and Summary

IN THE LUTHERAN for April 7 an extended statement answered many questions which people in all parts of the country were asking about the colleges in wartime. In this statement the reader will find an analysis of war-training programs existent at our fourteen U. L. C. A. colleges.

In Canada all male students who are physically fit take military training at the college or university where they are in attendance, and they are granted deferment from the call to military service with the active forces so long as they remain. Also, all women students take war service courses, including nursing, raid precautions, etc. In Canada education is considered an essential industry.

The diagram shows that definite programs have not yet been assigned

to Carthage, Hartwick, Marion and Wagner, but nursing training programs have been established at three of them. At Gettysburg, Lenoir Rhyne, Midland, Roanoke, Susquehanna, Thiel and Wittenberg there are military units totaling 1,847 persons, and by July first these colleges, together with Muhlenberg and Newberry, will serve a total of 2,807 military students.

Since all of the military programs require mostly scientific courses, it is interesting that such a large proportion of the colleges selected for these programs are church-related. Of the 485 colleges and universities selected, about 225 are church-related. At once this indicates the significance of the carefully integrated program of liberal arts and sciences which our colleges maintain.

All the colleges stress the fact that the regular program of liberal arts and sciences is being interrupted as little as possible. Where building facilities are ample, it is possible for a military unit to be on a campus with no visible effect on the normal program of the college. Officials of administration and boards of trustees are quite anxious that the colleges continue to serve the Church and civilian vocations as usual.

It is quite true that in most colleges the dormitories for men were taken over and students must be housed in fraternity buildings and private residences. Sometimes changes in dining facilities must be made. But such changes need not affect greatly the regular academic work of the college.

One president writes: "Daily chapel continues five times a week for civilian students. The pre-aviation cadets have special religious services, attend local churches, and have conference periods with ministers, priests and a rabbi."

SPECIAL WAR ACTIVITIES AT U. L. C. A. COLLEGES

College	Type of Program	Students	Teachers	Effect on College Program
Carthage	No program. Most of men students in some reserve unit. Nurses' training established.			
Gettysburg	Air Cadets.	550	48	Civilian students attend classes in morning; military students in afternoon.
Hartwick	No military program, but School of Nursing established.	35	2	Supplementary. No effect.
Lenoir Rhyne	Civil and Naval Aeronautics.	100 (300 more by July 1)	6	No interruption.
Marion	No special program, but students serve in Defense Council and Red Cross activities.			
Midland	Civil Aeronautics.	20	7 part-time	Very little.
Muhlenberg	Navy Basic and Pre-Medical Courses.	460	40	Arrive July 1.
Newberry	Navy Basic Training.	About 300		Arrive July 1.
Roanoke	Civil Aeronautics.	115	7	Civilian and military groups separate.
Susquehanna	Army Air Cadets	325	20	Liberal arts program continues.
Thiel	Civil Aeronautics.	37	7	Regular program continues.
Wagner	No military program, but School of Nursing established.			
Waterloo	Officers' Training Corps.	All students take training	4	Supplementary.
Wittenberg	Army Air Cadets.	700	23	Practically none.

But members of the church should not lose sight of the fact that the war is seriously affecting the enrollments at our colleges. In these fourteen colleges the enrollment reached 4,983 in October 1941 but dropped to 4,385 in October 1942. Within six months students were taken from the colleges of America by the thousands, and the number remaining at our colleges was 3,391 in March, 1943. By the time you read this article, the presidents believe that the enrollments will total only 3,036. It is impossible to estimate what the enrollment will be next September. Practically all the colleges will have extended summer terms.

WAR AND FINANCE

Especially should we keep in mind the fact that this great drop in enrollment means the loss of a very large income, probably \$275,000. In some cases the military programs will assist the colleges in preventing staggering deficits for this present school year of 1942-1943. In spite of the military programs, the presidents have sent requests to the Board of Education to assist in caring for deficits amounting to \$82,720, which cannot be financed from any other source.

These are days when loyal Christian citizens, who have been blessed with the goods of this world, can make their dollars do triple duty. By buying war bonds you will help win the war. By giving your war bonds to colleges you will help in meeting deficits. By helping the colleges you are assisting in winning the peace. Military forces will win the war, but it requires the values of the liberal education obtained at a church-related college of arts and sciences to win the peace.

A young college graduate just returned from North Africa summed up the situation recently when he said, "One thing we are fighting for is that the professors in our church-related colleges may continue to teach truth as they see it without the interference of authority. They not only teach the values of our civilization; they embody those values."

And so our colleges want to train youth to think God's thoughts after Him; to appreciate the good, the true and the beautiful; and to aspire for the type of men God would have us become.

And so it is the clear responsibility

of the churches and of Christian citizens to help our colleges to be independent of political control. A democracy, as America knows it, cannot be developed with a po-

litically controlled system of education. For the sake of God and a Christian civilization, we must not black out the liberal education of the church-related college.

The Church is in Danger

A Response by WALTER M. WICK

DR. MARTIN SCHROEDER's article in *THE LUTHERAN* of March 31, "Is the Church in Danger?" merits our deep concern. It does seem as though many of our major denominations have become "city church" conscious. Even in our United Lutheran Church much of the publicity and promotional material is applicable only to the city church, whereas the rural church is ignored. True as Dr. Schroeder's article on the need for rural emphasis may be, it does not go far enough in solving the issue he introduces.

Notice the denominations that made the increases: Assemblies of God, Church of the Brethren, Christian and Missionary Alliance, Church of God, Pentecostal Assemblies, etc. Many of these churches are not in rural districts. Some of the more successful of these churches are in the larger towns and cities. What, then, is the reason for their rapid growth? One important reason, no doubt, is that formerly independent congregations have organized into distinct church bodies. But there is a more deep-seated reason.

PASTORAL FIDELITY

At one time a study was made of the previous religious census, from 1916 to 1926, to determine the reasons for the growth of some religious bodies. At that time the Lutheran Church ranked very high in growth in proportion to its membership. This conclusion was reached: the churches that showed gains were being served by pastors who firmly adhered to the fundamental teachings of Holy Scripture. The pastors of the gaining churches were from 97 to 99 per cent fundamental. The churches showed losses as the pastors showed lessening adherence to Christian fundamentals. The pastors of the church showing the greatest loss were only 25 per cent fundamental. These fundamental tenets consisted of adherence to divine inspiration of scripture, blood atonement, resurrection, deity of Christ, and similar precepts. Could it be that the same is true of gains and losses over the period 1926-1936?

The churches with increased per-

centage of membership belong to the Fundamentalist and Holiness groups. Let it be understood first of all that *fundamental* teaching and preaching are not one and the same with *Fundamentalism*. One can certainly be fundamental and yet not be a Fundamentalist, just as one may be modern and yet not be a Modernist, or believe in democracy and yet not be a Democrat. Fundamentalism in itself is a manner of belief and life. Not only has this group of churches been growing in size, but many preachers of the Fundamentalist type have been preaching over the radio. We hear them almost daily. A number of these men have national following on continental hook-ups. Some of these men, no doubt, are quite sincere; others perhaps find their preaching an excellent means toward gaining a fortune. It is amazing what support these radio preachers get from rural and many small-town people. The diligent organized church that has bled and sweated and toiled for its people must at times stand by to see its membership preyed upon by ham radio preachers of mysterious pedigree.

SOURCE OF POWER

What, then, is the appealing message of these groups? They preach Christ with a passion. They are not at all ashamed to pronounce the word *sin*. They believe fully and firmly in the Bible, and "eat it up" with a holy zeal. They study their Bibles. They are absolutely unashamed to witness for Christ, crude

(Continued on page 21)

Seventy-five Years Old

Kansas Synod Looks Backward to Difficult Beginnings of Its Ministry

By PAUL CLOSE, Valley Falls, Kansas

SEVENTY-FIVE years ago, in a newly erected church on Topeka Avenue in Topeka, Kansas, a small group of Lutheran pastors organized what today is the Evangelical Lutheran Synod of Kansas and Adjacent States of the United Lutheran Church.

Any attempt to tell the history of Lutheranism in Kansas would be closely allied to the history of the state. In all the struggles and hardships through which the early settlers passed, the Kansas Lutheran Church participated. The fine, rich land of Kansas appealed to the sturdy Lutherans of Pennsylvania, Maryland, and Virginia; and when the territory of Kansas was opened by the passing of the famous Kansas Nebraska Bill May 30, 1854, that immigration turned its tide to Kansas.

The heated question of slavery quickly had its effect upon the state, and in some ways affected the church. As most Kansans know, the pro-slavery people of the South hastened to send into this new territory thousands of slavery sympathizers from the Missouri and Arkansas borders. The ardent abolitionists of New England states sent whole colonies into Kansas by way of Iowa and Nebraska.

PEOPLE WERE POOR

It was not easy to establish churches in the new territory because the people were very poor. They were unable to support a ministry or to build churches. Also, the eagerness of many of the people to make money caused them to forget their religious ties in their old home churches. Then the reign of terror which prevailed in the territory, because of continuous outrages perpetrated by the border ruffians, had a tendency to unchristianize the populace. In the midst of such environment, it was difficult for religion to flourish.

In the fall of 1854, the Rev.

Josiah B. McAfee was licensed to preach the Gospel by the Maryland Synod. He needed a change of climate for his health, so he came to Kansas. After a long and tedious journey by railroad and boat he arrived at Leavenworth. As soon as he landed Mr. McAfee was interviewed as to his position upon the subject of slavery. He was asked to preach a sermon on the subject, "Slavery Is a Divine Institution and Ordained of God." He replied respectfully that he could not do that because he did not believe it. They insisted; and when he refused they notified him to "leave or hang."

THIRTEEN "BEGINNERS"

However, he stayed there and organized the first Lutheran church in the territory. Thirteen charter members were in the organization and a small union church building was built, costing about \$1,500. The pro-slavery people made his existence miserable, and at times his life was in jeopardy. He was forced to leave the settlement for a short time, and when he came back he discovered that the church building had been taken over by a government store and the congregation disbanded. Thus the first congregation organized in Kansas failed mainly because of the slavery question.

The next effort to establish a church was at Grasshopper Falls, now Valley Falls, Kansas. Pastor McAfee moved there and purchased 290 acres of land and proceeded to till the soil for a living. In June 1857 he organized a Sunday school, and

a week later a church was organized. A little frame building 24 x 30 feet was built. The pastor did most of the work, hauled the logs to a sawmill with his team of oxen, and burned the lime in an improvised kiln in the ground. For three days and nights he sat by that homemade kiln and fed the fires with dry wood gathered from the creek bottoms. He hauled and carried every pound of the mortar for the mason and the plasterer. This frame building is still standing in Valley Falls and has been used by a negro Methodist Episcopal congregation for several years. The congregation that he organized is still functioning, a small but substantial one.

The second Lutheran clergyman to come to Kansas was the Rev. David Earhart. He labored incessantly for thirteen years, preaching the Gospel and seeking to establish the Lutheran Church in this new country. Eleven of the thirteen years were prior to the organization of the Kansas Synod. He organized and preached in Pardee, Monrovia, Vine-land, East Norway, St. Joseph, Missouri, and many other points.

LONG JOURNEYS

It is astonishing to us today what hardships pioneer missionaries went through to bring the Gospel to the people. We are told that Pastor Earhart would travel a distance of 150 miles each week-end on horseback. Weather made no difference; in storms and rain he would make his journey. It is related that on one of his long, weary, itinerant trips over the pathless prairie with only here and there a settler along the way, he became seriously ill, and, tethering his horse, lay down on the prairie and for a time was unconscious. Upon coming to himself he again hitched his pony, and strapping himself to his cart let him go home, where after a long ride, loving hands helped him out and cared for him as he passed through a hard attack of bilious fever. The church owes a great debt to the pioneer missionary.

We cannot begin to tell of all the missionaries who worked in



The Church at Valley Falls, Kansas. Oldest church in use west of the Missouri River

this country or of all the churches they established. These men were great heroes. About this time there arose a need for a synodical organization to bind together the churches in this territory. A conference was held May 26, 1865, in the church at Monrovia to bring together the Lutheran pastors. They came by horseback and wagon as far as two hundred miles. The Rev. H. W. Kuhns of Omaha and J. F. Kuhlman of Fontanelle, Nebr., were present. The pastors enjoyed this spiritual and social reunion.

September 6, 1868, a conference was held at Valley Falls "for the purpose of considering the propriety of organizing a synod, and the interest of the Lutheran Church in Kansas generally." There was a lack of agreement concerning the basis upon which a synod should be organized so the organization had to wait until November 5, 1868. This meeting took place in the newly erected church in Topeka.

DEFINITE IN DOCTRINE

At this convention the Kansas Synod was organized on the basis upon which all other synods connected with the General Synod stood, namely, the unaltered Augsburg Confession and Luther's Small Catechism. Prayer meetings, Sunday school, and catechetical classes were to be encouraged as specific methods through which the development of the church was to be effected. The minutes of the first convention and other early data preserved in the historical archives failed to name the churches which formally entered into the new organization. Dr. Ott's book, *Lutheranism in Kansas*, gives these pastors and churches as the ones most likely entitled to the honor of being charter members:

The Rev. S. P. Harrington, pastor of the churches at Monrovia and Valley Falls. Pastor A. W. Wagenhals, Lutheran Church of Kansas City, Mo. The Rev. A. J. Hesson, pastor of Lutheran churches at Topeka and Lawrence. The churches at Versailles and Tipton, Mo., of which the Rev. E. J. Keplinger was pastor, also joined. The church at Atchison of which the Rev. M. G. Boyer was pastor also became a member of the synod. Two pastors, the Rev. John Ellinger and the Rev.

We Shall Find Peace

By DOROTHY CLARKE

'Twas thus I dreamed: there was
an evening sky,
A sky from which the sun had
barely set;
And over where horizons slowly
die
Small cloudlets trembled with
a last regret.

Oh, did I dream this thing? For
o'er the earth
There was a Cross suspended
in the air!
Oh, never since the time of His
sweet birth,
When shone a Star, did Vision
shine so rare!

So radiant it was with Heaven's
glow
It seemed the sun and moon
and stars combined!
Ah, never had I ever hoped to
know
Such strengthening of soul—
such peace of mind!

Yet as I looked it faded from my
view
And particles of cloud stood in
its place;
And out of all the atmosphere
they drew
The outlines of a cruel, wicked
face.

And there, the head of some wild
killing beast
Had filled the place set for my
Blessed Cross;
I turned away; my eyes were
filled with tears,
My heart had swelled to break-
ing with its loss!

Oh mortal, rise, and let your
weeping eye
Rest on the spot where dared
that ghastly fraud!
Look up, my soul! Behold the
western sky!
And see once more the Won-
drous Light of God!

Though all Satanic furies may
molest,
Though nations crumble and
our lifetimes cease,
If we believe, we shall be truly
blest:
Beneath the Shining Cross we
shall find Peace!

J. B. McAfee, did not have charges at this time.

The Rev. S. P. Harrington was chosen the first president of the new synod and the Rev. E. J. Keplinger was elected secretary.

This new synod composed of eight Lutheran churches with a total membership of 261 members was indeed a humble beginning. The synod was not over the rough spots. Early in the seventies the work of planting and maintaining our churches in Kansas became quite critical. The frequent drouths and consequent crop failures had thoroughly disheartened the faithful working forces in the field. Often a large number of a congregation would "pull up stakes" and go back east. Pastors in order to care for their families were forced to supplement their sacred calling with secular work. In 1874 only three pastors devoted themselves exclusively to the work of the ministry.

HOME MISSIONING

Only two or three of the congregations in the Kansas Synod did not receive Home Mission aid from one or another of our mission boards. As great as this aid helped the pioneer church in Kansas, it did not compare with the aid that the strong mission boards of the Methodist and Presbyterian churches were able to give to their pioneer churches. Many Lutheran families joined the congregations of other denominations because the Lutheran Church was not able to establish congregations or to supply pastors for their community until it was too late.

Today the Kansas Synod consists of forty-one congregations with a membership of 15,000 baptized members and more than 11,000 confirmed members. Thus we see that the Lord has blessed the Lutheran Church in Kansas. However, without the history of some of the other Lutheran bodies in Kansas, the true picture of Lutheranism in Kansas cannot be seen. The American Lutheran, the Augustana and the Missouri Synod are all strong in the state. Counting the membership of all the Lutheran bodies in the state there are 271 congregations with 45,000 confirmed members. Thus we see that the Lutheran Church has played an important part in the history as well as in the lives of the people of Kansas.

AMONG OURSELVES

By Margaret A. J. Irvin

BEST FRIENDS?

You all know the woman who is her own worst enemy. She goes around telling unpleasant tales about herself and her family. She points out her own shortcomings before you have time to notice them. She apologizes for errors no one knew she had committed. Or else she goes to the other extreme and brags unblushingly.

You know the woman who is her own worst enemy, but have you ever stopped to wonder whether you are the best possible friend to yourself?

In the first place, how well do you like yourself? If you don't like yourself, you needn't expect anyone else to like you.

Or could it be—since we are being quite personal—that you have a sort of schoolgirl “crush” on yourself? You know the sort of thing I mean. Many young girls pick out another girl or older woman who seems to have all the traits they most admire. They place her on a pedestal and give her in their minds a coating of glamor that makes her a creature of another world. They think she is able to do anything, command the devotion of anyone. They distort her true image so that her best friend wouldn't recognize her. There are plenty of people who have just that sort of “crush” on themselves.

Naturally, that isn't what we mean by being a good friend to yourself. Friends like each other. They neither belittle nor worship each other. They praise sincerely the good qualities each sees in the other, and they help each other to overcome weaknesses.

If you are the best possible friend to yourself, you will never be unduly puffed up by the praise of your acquaintances. For everything they see to praise, you will know of a corresponding fault that needs to be corrected. Nor will you ever go to the opposite extreme and exhibit the wormlike abjectness.

If you are the best possible friend to yourself, you will be able to keep a level head in the face of both praise and criticism.

CUSTODY?

A NEW problem has arisen to beset the path of those who specialize in divorce law. For years there have been all sorts of details to settle whenever it became necessary for two people to dissolve the tie that binds. Alimony or no alimony? If so, how much? What about jointly held real estate? Custody of the children?

But according to Ruth Millet, author of the column, “We, the Women,” the war has added a new difficulty. *Who gets the custody of the canned goods?*

Gives one food for thought, doesn't it? Canned goods is not a thing to be taken lightly in these days of points and ration books. No matter how far the individual members of a family may have drifted emotionally, so long as they live under one roof, they are in the eyes of the OPA, a “family unit.” Their shoe coupons are interchangeable and they buy their food as a unit.

The poets have long talked about the things that “money cannot buy.” Now we have them in tangible form—shoes and roasts of beef and canned goods. A wider selection of such things was probably far from the mind of any poet. Yet every housewife knows that the larger her family, the better her chances of producing a pre-war meal now and then. There are things about a home that money cannot buy.

A greater variety of canned goods and enough red points to permit a roast now and then may offset a good deal of incompatibility.

Most compatibility or incompatibility springs from the mind. They both consist largely in the way we think about another person. We can idealize or tear down another per-

sonality in our thoughts until we have created a saint or a devil that resembles the original in only the most superficial details. And, *horrible dictu!* the idealizing often comes before marriage, the tearing down after the knot is tied. Hence our thriving divorce industry.

There are justifiable and necessary divorces. There are others that result from selfish and uncontrolled imaginings. It is the latter that may be affected by such considerations as canned goods and their custody.

THOSE TEEN-AGERS

SOMETIME I'd like to hear a debate on the subject, “It is worse to be in your teens than it is to be responsible for teen-age young people.” With the young people on one side and parents and teachers on the other, the rhetoric ought to fly.

There are a lot of headaches connected with being in your teens. You are neither a child nor an adult. You cannot always tell which line of behavior you are expected to follow. Often your guess is wrong, and outraged elders inform you that you are either too young or too old for such conduct. Sometimes it seems as though it didn't make much difference what you did: it would be wrong anyhow.

Those who are responsible for young people of this age have their troubles too. Just when mother begins to feel that she can treat you like an equal, you pull some stunt that junior, aged nine, wouldn't do. Teachers know that you can be as responsive and responsible as adults one day, and as harum scarum as a six months' old pup the next.

Dealing with young people is not always easy, but it is always interesting. They get such a lot of laughs out of things, and in their more serious moments they are capable of deep emotion.

It hardly seems possible that magazine articles and youth guidance agencies should have to call attention of parents to the need of spending time with their growing-up children. One prominent educator after another has come out with a plea for parents to join the young people, because the young people need supervised recreation and the companionship of steadier minds in these days of crisis.

SACRED SENTENCES AND OBSERVATIONS

Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus.

Romans 6: 11

PILATE was not sure Jesus was dead until a spear was thrust into His heart; and the disciples were not satisfied He was risen until unmistakable evidence was given them. One is either dead or alive physically. Yet spiritually many people do not seem to know whether they are living or dead. The apostle who was converted on the way to Damascus had no doubt whatever: he knew that conversion meant a complete turning about face in his life, a rebirth of his soul. A real Christian must "reckon" himself to be "dead unto sin" if he is "alive unto God in Christ Jesus."

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But whosoever one shall turn to the Lord, the veil is taken away.

II Corinthians 3: 16

SOME folks are like tacks. In their little big-headedness their thoughts can only go so far. Some of longer mental reach drive like a nail deeper into the substance of things, but only so far as their "heads" will permit. Others, like a cosmic ray, pierce into the very depths and know no hindrance to their spiritual reach. The man who can go only as far as his head permits him may appear to be wise, but the man who knows no bounds to the drive of his faith is mightier. The doubting Thomas wanted to go no farther than his reason and senses permitted, but when faith burst the confines of his limited knowledge he delved into the very depths of truth and exclaimed jubilantly, "My Lord and my God!"

+ + +

Simon Peter saith unto them, I go afishing.

John 21: 3

It was hard to realize that the smiling man working contentedly on the lawn of his summer cottage along the stream was the same stern-faced executive with the distant manner whom we had seen a few days before hidden in his secluded office to which none could be ad-

mitted except by special card. The country and the simple life made the difference. When the first leaders of the church felt the overwhelming weight upon their shoulders in caring for the new organization committed to them and propagating the gospel after Jesus was taken from them, their spokesman, Peter, suggested a breathing spell. "I go afishing," he said, and without hesitation the rest responded: "We go with thee." The great Fisherman of souls heard, and was there to re-inspire them.

+ + +

Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

Matthew 6: 34

"GOOD-BY, anxiety!" may be a flippant gesture or a serious expression. The careless and happy-go-lucky laugh at trouble till it knocks them down and crushes them. The cynic crawls into his cave, and scoffs at the more fortunate who live in luxury and he sneers at faith and ideals while he shrivels in soul. The stoic grits his teeth, then drinks his potion with seeming indifference or with grim determination. The Christian faces both the future and the present with calm confidence, because to him both are part of the eternal. He bears his cross humbly and heroically because grace is his from the divine Cross-Bearer.

+ + +

It is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread upon the mountains.

Joel 2: 1, 2

FROM their fox-holes in war-torn lands our men creep out from their temporary shelter to face the sun and to add new luster to the glory of freedom's light by their heroic acts. In the time of Joel successive plagues of locusts had swept down upon the land and devoured all vegetation, and spread intensest gloom in their wake. The dark clouds cast by them was typical of the "darkness and gloominess" of sin and its dread con-

By J. WILLIAM McCAULEY

sequences that faced the nation. But a peculiar glow from the sun's rays was reflected by the millions of darkening yet shining wings, and it reminded the poetic prophet of the mellow light of the early dawn. So to all beneath shadows comes the assurance that "every cloud has its silver lining."

+ + +

Ye therefore now have sorrow: but I will see you again, and your heart shall rejoice.

John 16: 22

As Mary Magdalene stood beside the grave of Jesus, her tears veiled the vision of her resurrected Lord. Sorrow limits one's view; joy broadens the horizon. Jesus promises His followers that joy will finally supplant sorrow. True happiness comes through sacrifice for another's good. Christian joy is Christ-centered and Heaven-goaled: "I will see you again." Future joys blend with and swallow up sorrows.

+ + +

And your joy no one taketh away from you.

John 16: 22

CHRISTIAN joy is more than passing happiness or superficial pleasure. It is spiritual, eternal. Even in a Roman prison St. Paul exultantly wrote, "Rejoice in the Lord always; and again I say, Rejoice!" Unjustly jailed at Philippi, he and his companion, Silas, filled the midnight air with praise and prayer. No persecution could take away from the early martyrs that inner buoyancy of spirit that marked them as citizens of "the Kingdom of Heaven."

PRAYER

O LORD of all compassion and Friend of Thy suffering children: Move Thou again among the wounded and afflicted, in field, on highway, and upon beds of pain. Wherever there be groanings or a sufferer's prayer, may Thy gentle voice be heard and Thy tender touch be felt. Cool the fevered brow, strengthen the weakened limb; and add the light of hope to the darkened and discouraged soul. Amen.

Across the Desk



It is beyond doubt that all of us civilians are in this war: the phenomena of daily life testify to the destruction of routine. Even ministers and the ladies of the parsonages are constantly confronted with the unexpected. Recently one of the clergymen of the Muhlenberg Building, about to journey to an out-of-the-city parish to assist at a service, was told by his wife, "Try to get some potatoes: our vegetable market's supply is exhausted."

We have not reached a conclusion about this happening. We do know of the widespread lack in many of the city stores of that "edible, starchy, subterranean tuber" vulgarly titled *spud*. So far as information via print and radio is concerned, none of the armed services is as yet a victim of the shortage. We hope the Church Militant can qualify as entitled to consideration in this highly valuable article of diet.

BY WAY OF LETTERS

THE editor of THE LUTHERAN was recently the guest of a minister and, "as usual" (we use the phrase advisedly), the conversation turned to attendance at church services in 1943 as compared with previous years. "Ours has been less," this pastor said. But when he proceeded to the explanation, he did not mention gasoline rationing or war psychology, but "the war itself." This congregation's list of members in the armed services carried 156 names (about 10 per cent of the enrollment). He proceeded, "We notice their absence from the Sunday school and from our communion services. If they were here, our average attendance would equal, if it not exceed, that of the pre-war, post-depression years."

It was at this point, that Pastor K. asked a question new to us. We hope our U. L. C. A. ministers will write us their answers. The quite practical query is this: "How shall we report

the total number of our enrolled members, some of whom have received the sacrament from chaplains? A portion of these absentees sign and return the communion cards that they have received, and they can be recorded as present. But the difficulties in getting these cards of the pastors make their receipt doubtful."

"Do you write your service members regularly?" was our next query; and the response was prompt. "Every week," this pastor said, "my parish secretary spends the greater part of two days typing letters from me, and addressing them and the Sunday bulletin to our members in the armed forces." "And," he continued with one of those self-answering questions, "are they glad to get these bulletins?"

"But do you know where they are?" came next. We knew, of course, that the government has established a connection through the New York Post Office. But Pastor K. replied: "I do not know where all of them are today, if they are outside the boundaries of our country; but their replies to my letters indicate indefinitely the 'somewheres' to which they have gone." And then he proceeded with names—Iceland, Ireland, England, North Africa, India, China, the Solomons, Australia, Alaska, and at sea—making ten locations in all. He followed the last with the observation, "I have members round the earth."

Two days after getting this information, opportunity was given to compare notes with two other pastors, each with 200 persons in the service. Had the pastor of Faith Church, St. Paul, Minn., been within questioning distance, we could report on the contacts maintained by him and his staff to keep some five hundred members aware weekly that their church "back home" never forgets to pray for their safety, never neglects to ask God's blessing upon

the cause for which they are offering themselves, and lets no Sunday pass without the devout wish that soon they will return to their places in the congregation.

It is now a matter of common information that in no previous war and in no other country were the churches more largely and numerously contributing to the factor of spiritual morale. Not only is the number of chaplains adequate to minister effectively (there is an average of one to every 1,200 men), but their equipment for their ministrations is generous. Inspired by ideals fostered by their branch of the service and given expression in communications from their chiefs of chaplains, they have so conducted their ministry as to have earned the grateful approval of their military parishes. Letters from soldiers to the home folk bear witness to this fact.

But of parallel importance to the nation's future is this maintenance of contacts by letters from the churches at home. In thousands of congregations, by thousands of pastors, there are bulletins, messages, and symbols of good will which are regularly forwarded. Much of the result is intangible, but if a gift of spiritual discernment is ever given to a historian of this global conflict, he will observe with awed astonishment the contributions of the churches to the patience, consecration, and courage of those called from the preferable pursuits of peace to endurance of the necessary hardships of war.

THOSE LITTLE ONES

STATEMENTS in the current press inform us that last week was Child Welfare Week in the United States. The mere announcement did not produce excitement: the civil year is already so crowded with specials that one more or one less has ceased to make even a dent in one's routine; let alone an interruption. But the circumstances into which 1943's babies are born have some characteristics that entitle Child Welfare Week to some special attention.

First of all, the official enumerators who compile vital statistics and bring them to public notice announce a surpassing number of births for the last twelve months. The journal in which we read this report commented that an increase

in the birth rate can be expected during periods of war, a phenomenon which can scarcely be credited to the wisdom of the human race, explainable though it may be.

At the same time this report was put into circulation, the information concerning the engagement of women in wage-earning industries was published. The primary and the secondary industrial needs, or more accurately the generous pay for war-time employment, have not only leveled the barriers of sex, but have induced mothers of families to arrange for the care of their children either by a hired person or by an arrangement which might be called community sharing. The process not only tends to deprive mother and young child of the reciprocal influences that are impossible to put into a wage agreement, but in many instances insufficient knowledge of diet and the hireling's comparative indifference do lasting injury to the growing child.

There is a third factor in the situation: the disregard of traditional principles of modesty and morality. The condition of social confusion which is the harvest of the seeds of uncontrolled desires has robbed our social structure of its agencies of self-correction and automatic restraint of evil doing.

Perhaps the menace is exaggerated, but it certainly has enough of reality in it to have excited the attention of competent authorities. It is not only statisticians and business executives who are "viewing with alarm" this threat to future social stability, but the police forces and the school authorities are confessing inability to meet the attack of vice and social recklessness.

THE LUTHERAN cites the situation at some length because this seems to imply a call for aid which congregations should hear and to which an effort to provide a response should be studied. The editor was a pastor during the flu epidemic in 1918 and observed when it was too late what has ever since seemed to him to have been a need answerable in and by his congregation. Had the first of a family's victims of the disease been able to stay in bed a day or two longer, the more adequate convalescence would have given them vitality needed to resist relapse or even pneumonia. A visitor who

would perform simple household duties could have made possible this longer stay in bed. Congregations could have managed to provide the needed assistance by volunteers.

In this menace to the next genera-

tion's physical, mental, and spiritual well-being, it seems probable that direct consideration of the causes involved would yield a remedy at least to the extent of the church's area of peril.

FROM OTHER JOURNALS

WAR HATE HYSTERIA

A WAVE of horror swept over America on Holy Thursday when President Roosevelt revealed to the country that some of the eight American aviators captured from Major General Doolittle's raid on Japan, April 18, 1942, had been executed by the Japanese on the grounds that they had intentionally bombed non-military installations and deliberately fired on civilians. The charge was also made by the Administration that the American fliers had been tortured by the Japanese in order to secure admissions on which their conviction was based.

Immediately a cry of hatred and a demand for revenge was heard from the Atlantic to the Pacific. Many American newspapers fanned the flames by using bitter invectives and by printing hate-inspiring cartoons. From one quarter came the demand that five Japanese be killed for every American slain. Typical of much of this feeling was the bitter speech of Senator Tom Stewart of Tennessee on the floor of the Senate in which he branded the Japanese as "yellow devils" and demanded that all Japanese in this country be interned and those who enjoy American citizenship be deprived of it.

Needless to say, the foregoing is typical of war hatred and hysteria. It should be remembered that for the first time in American history we are fighting, not a so-called Christian nation, but a pagan people. Their standards are not our own. What we know and practice of Christian mercy and compassion are unknown virtues in heathen lands. Had we brought them our Christianity instead of teaching them the art of war, perhaps we would have been their friends today.

It should also be obvious to all thinking Americans that acts of reprisal on our part will not undo the wrong that has been done but will only intensify the hatred already engendered and will tend to make the

conflict yet more merciless and cruel. And the real victims, of course, will be our own unfortunate men who fall into the hands of the Japanese. With the exception of General Doolittle's fliers, it has been fairly well established that all other American prisoners thus far have not been mistreated by the Japs. This situation, however, could change very quickly if Japanese passions were inflamed by stories of American revenge.—*Lutheran Companion*.

CONGREGATIONAL SINGING

It is a well-known fact that Luther gave to his people in their own tongue their three best books: the Bible, the Catechism, and the hymnbook. One of the many outstanding contributions of Martin Luther to the Christian Church was the restoration of the lost art of congregational singing. The significance of this contribution by our great church father, who is also the father of evangelical hymnology, is evidenced by the fact that practically no congregational singing had been heard in the preceding millenium, and that it took a century or two for the voice of Christian hymnody to gain free and full expression outside the Lutheran Church. Lutheran hymn writers had, for more than 150 years, been pouring out a mighty stream of inspired song when Neander, the Paul Gerhardt of the Calvinists and the first important Reformed hymn writer, produced his "Praise to the Lord." And not until in the eighteenth century did Isaac Watts, the father of English hymnology, publish his "Hymns and Spiritual Songs," the first real hymnbook in the English language. The Lutheran Church not only took the lead in this respect, she also produced outstanding chorals and hymns, both words and music, and made such good use of her rich heritage of sacred song that she has been rightly called "The Singing Church."—*Lutheran Outlook*.



WITH THEM ALL THE WAY



Chaplain reads Scripture to Infantry Company in North Africa. Public address system is hooked to jeep. L. W. A. furnishes our chaplains field equipment for this sort of service. (Photo by U. S. Army Signal Corps)



Captain Robert D. Workman, Chief of Naval Chaplains, who has warmly endorsed the work of our Service Commission.



Brig. Gen. William R. Arnold, Chief of Chaplains, U. S. Army, who wrote of the Service Commission's work: "The Lutheran groups give an example for us all."



Major N. M. Ylvisaker, who directs our Service Commission from headquarters in Minneapolis, Minn.

Service Pastor Roland H. G. Weng tells us of one of our Lutheran boys who spent all of Sunday afternoon and evening at the Service Center in Fayetteville, N. C. When he left he said, "I wish I could stand before every man, woman and child who gave to Lutheran World Action and say, 'Thank you, and God bless you.'"



Hot biscuits being passed at service center dinner. Hospitality of service centers is generous, spontaneous. Christian.

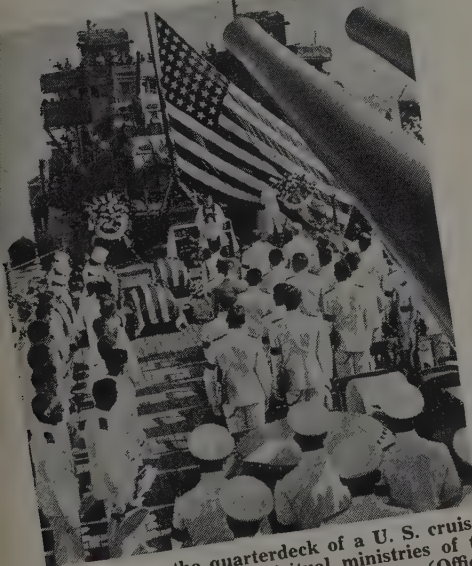


This modern and inviting center is at Tacoma, Washington. We have in operation 32 full-time and 23 part-time service centers.

+
+
+
NATIONAL



Chaplain visits U. S. sailor in sick bay of warship. Patient is getting a real "lift" from his chaplain's call. (Official U. S. N. photo)



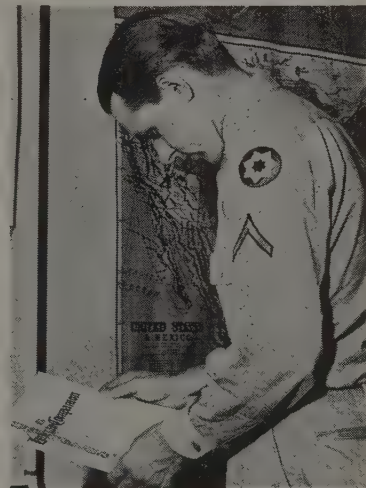
Last rites on the quarterdeck of a U. S. cruiser. Even unto death the spiritual ministries of the church go with the nation's forces. (Official U. S. N. photo)



A tank becomes a choir loft in Tunisia. Service hymnals provided by L. W. A. have been very popular. Over 250,000 have been distributed. (Official U. S. Army photo)



A new bond of fellowship has grown between pastors of home town churches and "the boys." Exchange of millions of letters has done much to strengthen this bond.



Our churches' official periodicals and devotional booklets are eagerly read at service centers. By Jan. 1, 1943, almost three million tracts and devotionals had been distributed.

VICE ++
MISSION ++
COUNCIL
HERAN



Sunday morning divine services in a barren grandstand in Auckland, New Zealand. The commander of the Navy Mobile Hospital Unit sits at lower left. (Official U. S. N. photo)

ONE ROUTE TO DISASTER

By Nathan R. Melhorn

Use of Alcohol for Beverages a Modern Menace

Proverbs 20: 1; 23: 29-35; Matthew 24: 45-51
The Sunday School Lesson for May 23

THE Scripture cited for the attention of adults on May 23 in our Sunday schools is taken from Proverbs 20: 1; Proverbs 23: 29-35; and Matthew 24: 45-51. Most of the "grownups" who read or hear what those portions of our Bible contain can logically conclude that neither alcoholic beverages nor the human consumers of them have changed essentially since the millennial B. C. when Solomon, the wise king of Israel, sponsored the Old Testament's collection of "wise sayings."

As a matter of fact, the intemperance that takes the form of overindulgence in alcoholic liquors is one expression of the sinfulness of human nature. One cannot use the term *original sin* with accuracy concerning it, but it is true that the general tendency to turn an appetite into a passion and a desire into proportions that justify the word *lust* is to varying forms and degrees of application a human characteristic.

Scripture's Authority

It is always to be taken for granted that the applications of portions of Holy Scripture to readers and hearers of the Bible must have a background, which is not conditioned by some particular set of circumstances. At least this is true where great moral principles are dealt with by the inspired Word. The Bible forbids intemperance of any sort. Gluttony, overambition, parsimony, cruelty, hardheartedness, as well as indulgence in intoxicating beverages are all forbidden. Indeed there is no desire or affection which is implanted in us by the Creator which cannot be corrupted into a passion or a lust and thus degrade the sphere of the commanded into that of the prohibited "thoughts and impulses" of the human heart. There is no adequate defense of any form of intoxication. The fact that it is easily obtained by the use of alcoholic beverages and that it has long been a vicious habit of mankind to seek the stimulation of fermented and distilled beverages does not in any way condition the evil that is latent and the harm that is constantly done by the traffic and indulgence in intoxicating liquors.

Certain conditions of social tenseness seem to dissolve safeguards and encourage resort to intemperance. Undoubtedly the mental strain that falls upon most people under the stress of a great war has an influence in loosening the inhibitions that protect temperance. The complaints that are coming

from cities great and small and from communities where there is training for military service or the production of war materials show an increased desire to indulge in intoxication.

This present situation is further complicated by the fact that the tavern, the taproom, and the saloon have become the focal points for a kind of sex lure that has produced not only an alarming degree of immorality, but has given assistance to resort to juvenile crime.

It seems reasonable to comment at this point that in America the people are gradually suffering the penalties for a hoax they perpetrated upon themselves when they not only threw aside the measures that were intended to correct intemperance, but had the colossal impudence to blame intemperance itself upon the failure to support the laws prepared to prevent it. One can agree upon the right of people to legalize, wholly or under conditions, the restriction of any particular commodity that contains danger. But to endorse as dangerous the efforts to reduce intoxication, as has been the case in the last fifteen years relative to the liquor traffic, is not only a false policy, but one that invites conditions such as now obtain in the liquor business.

Some Facts Recently Published

A small pamphlet has reached THE LUTHERAN, which is copyrighted by the International Committee of Young Men's Christian Associations and issued by the Association Press, 347 Madison Ave., New York City. Its title is "How Much Do You Know About Alcohol?" The general query is broken down into

a series of questions, some of which are herewith paraphrased.

Many people claim that alcohol is natural and harmless on the ground that it occurs in nature and therefore has a sort of protection by natural laws. The pamphlet replies to this statement that alcohol is a special problem with us because we live in a machine age. Anything that can blur our vision, slow our muscles, or befuddle our brain may throw us into great danger with machines.

The idea is common that alcohol is a stimulant. This is false. It is actually a depressant or narcotic. It acts on the brain and higher centers of the nervous system to deaden them. The first effects are loosening of normal controls and the extension of this effect as more liquor is consumed.

Is alcohol a food? The answer is, to some extent, but it is not a constructive food. It neither builds nor repairs tissue. Incidentally it can take away the desire for other foods and thus deprive the body of essential elements that it must have for health.

Habit-forming Menace

The greatest menace of indulgence in alcoholic beverages lies in the fact that alcohol is a habit-forming drug; that is, it implants a desire for itself to which the ordinary limits of satisfaction do not exist. It does not resemble normal hunger and thirst which, as the saying goes, are satisfied with enough.

The booklet from which we are quoting contains an answer to the question, "When is a man intoxicated?" One reads: "The most scientific measure seems to be the concentration of alcohol in the blood. The National Safety Council's Committee on Tests for Intoxication regards an alcohol content in the blood of .15 per cent as conclusive evidence the person is under the influence of alcohol.

"A vast jungle of figures, many conflicting and confusing, has grown up around the connection between alcohol and crime. It seems difficult to establish that alcohol itself is a drug because of crime. On the other hand, there is overwhelming evidence that a significant percentage of criminals (the figures vary for different types of crime and criminal) were more or less under the influence of alcohol at the time of committing their crimes. Also, addiction to alcohol runs significantly higher among criminals than among the general population."

DAILY BIBLE READINGS

May 17-23

M. Wine a Mocker. Proverbs 20: 1.
T. Moral and Physical Perversion. Proverbs 23: 29-35.
W. Drink and Destruction. Matthew 24: 45-51.
Th. Woes of the Drinker. Isaiah 5: 18-23.
F. Drink and Disaster. Isaiah 28: 1-8.
Sat. A Total Abstainer. Luke 1: 13-17.
S. God's Deliverance. Psalm 107: 17-22.

THE YOUNG PEOPLE

By Amos John Traver

THE FAMILY in the Changing Order

I Corinthians 7: 1-5

THE Quisling government in Norway sought to introduce Nazi education in the place of the education of the church. Bishop Berggrav, supported by all but a small minority of his pastors, refused to concede the children to the benevolent (?) care of the invaders. He instructed the parents that in the baptismal covenant to which they had subscribed their children were to be instructed in the Christian faith. This pledge on the part of the parents the bishop held to be higher than any obligation to the state. It implied that the state had no right to come between the parents and their children. This is heresy to the totalitarian philosophy of the state.

The battle against parental rights and, indeed, against the family as an institution, is directly involved in the present world conflict. It is closely related to the freedom of conscience that places duty to God above every other duty. Where Axis armies invade a nation there is an end of parochial school and Christian education. The attack on the family is not always direct. The program of education is set up so completely by the state that there is no time left for family life or church life.

From the far view of America we can look to Europe and see whither secularism in education is tending. Here, too, the time of our young folks is so absorbed by the state program of education that both church and family life are affected. When only three of a large class of catechumens appeared for instruction on a Friday at 4.30 P. M., the excuse was a high school program by the Victory Corps. As an isolated case, this was not so important. The Victory Corps is a fine movement, and deserves the benevolent interest of every American; but it is a symptom of educational policies in vogue long before Pearl Harbor. The state has no anti-church purpose, nor does it seek consciously to rob the family of the time and interest of the children. But in effect the ambitious program of secular education has been shoving both church and family aside.

There is a strong note of repentance in the addresses of our educational leaders. Religion has somehow been

left out of the program of education in both lower and higher schools. The ease with which released time is secured for religious education shows that the repentance is sincere.

The Old-fashioned Home

It was only a few years ago that the normal family centered most of its interests in the home. Three regular meals were eaten there when all the family gathered around the table and had time to talk as well as eat. If two of the meals were hurried a bit, the third was almost a rite. Cafeteria homes were rare, where all the family seldom meets at table, or at any other time. Reading and playing games were normal occupations after the lessons were out of the way.

Social life was generally centered in the family too—an evening with the neighbors, or at home, with an occasional trip to the theater or concert hall. Young folks, and their elders too, were not bored with staying at home. Their little excursions meant far more to them than to the young folks who begin every evening with, "Where will we go tonight?"

The economic set-up was family-centered too. Usually there was but one salary coming into the family strong box. If the children earned, they were usually given opportunity to share in the support of the home and their expenditures were a matter of family concern.

Ownership of a home was the spur of ambition that kept many working and planning. High rents today in most communities absorb far too large a proportion of the family income and return a roof and some walls, heat and hot water, but little than can insure family life. The movement into urban areas from the country has long been a perplexing problem. Each year there are greater congestion and more abandoned farms, or farms allowed to go down under the careless management of second- or third-rate tenants. A city apartment requires little labor in itself. The comforts of life are waiting for the push of an electric switch. But the foundations of a family life never

can seem so permanent and secure where the house belongs to another.

The Christian Home

Family worship is an ideal, but not an end in itself. It is a means to a greater ideal, a home where there is always a chair for the unseen Guest. There religion is vital. There is conscious acceptance of the Presence of Christ. The Christian home is a Bethel—house of God. There is a beautiful order of service prepared for the blessing of a new home. Why should not a home be dedicated just as a church is dedicated? The church will probably fail in its efforts to win a family into its work and worship unless it has the co-operation of the home. Church and home should be allies, and the discovery of this simple fact is stirring our Parish and Church School Board and the educational boards of other denominations to new emphasis on instruction for and in family life.

Social Security and the Home

The New Deal has brought emphasis on state responsibility for every age and every class of citizen. Unemployment insurance, pensions, student aid, and many other provisions have been devised to make life comfortable and secure for all. There will always be the argument as to how far people should be permitted to suffer as a consequence of lazy or careless ways. The problem of developing initiative in such a state is also real. But this kind of care of the indigent and misfortunate as well as the thrifty and successful is here to stay. It has more to commend than to criticize. There must be a minimum of human suffering in a nation or world dominated by Christian principles. It does present a social change that touches family life.

If men are not taught to save voluntarily for the future, one of the spurs to home building is removed. Thrift is a form of self-discipline that moulds character. When the members of a family feel themselves working together to secure for all of them a good future, they are not likely to fall into ways of indulgence. The discipline of a great purpose must somehow be replaced in the family scheme of things. The family must be dignified as central to the whole life of the nation. State, school, church, industry, recreation—all must go through a rigid course in self-examination to discover how and where the home fits into their programs. Any institution or program that lessens the influence of the family is a menace to our Christian civilization.

* * * *

To LEADERS: Topic date, May 23. Take time to discuss family life. Next, "The Memory of Those Gone Before."

Faith and Knowledge

How Do We Know God? By Richard Kroner. Harper. 134 pages. \$1.75.

BOTH the ministry and the thoughtful laity need just this kind of book occasionally. The author was formerly professor of philosophy in the University of Berlin, but is now lecturing at Union Theological Seminary in New York. The contents are the lectures given under the Hewett Foundation at four theological seminaries in America. The subjects of the five lectures comprise the five chapters of the book, as follows: Faith versus Knowledge and Knowledge versus Faith, Experience and Experiment in Theology, Religious and Philosophical Knowledge of God, Doubt and Certainty in the Knowledge of God, and The Historical Knowledge of God.

The main thesis upon which Dr. Kroner bases his lectures is that through faith, and only through faith, can we really know God, and in the Christian sense only through God's revelation of Himself, especially through Christ Jesus. One sentence from the preface gives the author's fundamental position, "When belief in the sciences supplants belief in the Bible, the just relation between God and man is lost."

With convincing logic and with sharp, clear reasoning Dr. Kroner maintains the supremacy of faith. "Not knowledge then, but faith is the basis and center of religious life. . . . God would no longer be God if we could know Him without faith, or in a way independent of faith." He maintains that the object of science does not include the scien-

tists, but that the object of faith does include the devout; indeed it concerns his obligations and his destiny. He asserts that even if we, as pure rationalists and not as believers, assume that there is a living God, we must conclude that the only way we can be assured of His existence is the way of His own revelation and of inspired imagination.

The author considers Christ to be the full and final revelation of God, for he says, "Christ is as much an historical person as He is the end of Biblical history and the ultimate fulfillment of revelation."

We commend this book to the thoughtful student as a worthwhile theological and philosophical discussion of subject that needs emphasis in this day.

P. D. BROWN.

Optimistic About Progress

What Is Mature Morality? By Harold Hopper Titus. The Macmillan Company. 229 pages. \$2.00.

THE reading of this book was a refreshing experience. Many present-day writers in the field of ethics take the position that ethics must be treated in strictly philosophical fashion without reference to the Founder of the world's greatest ethical enterprise. This error is not only avoided by Professor Titus, but definitely disavowed. His point of view is distinctly, though liberally, Christian. His discussion of present confusion in thought and action is constructive, and will furnish the seeker after a Christian foundation for a new world order with much valuable guidance. He shows why some churches have not shown adequate leadership, how men can come together through faith in Christ's teachings, and how co-operation and good will can finally be made to triumph over prevalent discord and hatred. With the means of creating a better world at our disposal, Professor Titus sets himself earnestly to the task of showing how these means

may be best and most successfully used.

As illustrative of the author's position, a few quotations from the book itself will suffice. "Among the causes of the present confusion of standards we include a loss of religious passion and a separation of religion from morality and every day life" (p. 130). "Democracy is based on the assumption that this is the kind of world that can be made better and that the average citizens have a responsibility in helping to reconstruct society. . . . This is what has been meant by the American Doctrine of Progress. It implies growth in moral insight and ideals. It is also in harmony with what Christians have called the coming of the Kingdom of God" (p. 164). "Finally, it is encouraging to know that out of the crises and periods of trouble in the past have come great experiences and great creative faiths of the race. . . . Out of the Hebrew exile came a larger view of God. . . . He was a God who demanded righteousness and who is revealed in history, in nature, and in man" (p. 217). Thus, there is hope that out of the turmoil of the present some-

thing good—gloriously good—can come.

The book is written in a lucid style, and should have a wide appeal to ministers of all denominations, leaders of discussion groups, and all who are interested in contemporary moral and religious problems. F. C. LONGAKER.

Studying a Great Word

The Meaning of Repentance. By William Douglas Chamberlain. Westminster Press. 238 pages. \$2.

THERE is no doubt, as Dr. Chamberlain writes in *The Meaning of Repentance*, "that the time is ripe to present with clarity and conviction the fundamental challenge of the New Testament, 'Repent Ye.'"

As Lutherans we are quite familiar with the subject, or at least we should be. Dr. H. E. Jacobs in *A Summary of the Christian Faith* writes: "Luther wrote in the spring of 1518 both to his spiritual father, Staupitz, and to Pope Leo X, ascribing his course of protest to the new meaning the word (repent) had received by his study of the New Testament. The cry of John the Baptist, *metanoete* (Matt. 3: 2), the Vulgate had translated: *poenitentiam agite*. This came to mean 'do penance,' or, even when not so superficially interpreted, was regarded as equivalent to 'be contrite' or 'experience a certain degree of sorrow.'"

"But its true sense, Luther found, was 'assume another mind and disposition,' 'make a change of mind and a passover of spirit, so as to be wise now in heavenly as you were formerly in earthly things,' as Paul says (Romans 12: 2), 'Be ye transformed by the renewing of your mind.'" How did this discovery influence Luther? "While previously there was scarcely a word in all Scripture more bitter to me than the word 'repentance,' now there is none that sounds sweeter or more grateful."

Dr. Chamberlain, who is also author of *Exegetical Grammar of the Greek New Testament*, felt it worth while to re-examine this matter, and thus brilliantly presents the true meaning of repentance as "Renovation of Mind"; not "rue your sins, regret them, mourn over them," a false popular view of long standing.

"Scholars have known the correct meaning of 'repentance' for centuries. It is now time for the pastor to tell his people," the author writes. Dr. Chamberlain has given us an excellent, scholarly presentation of the meaning of repentance; although Calvinistic in doctrine, each pastor, all people, every politician would do well to read this timely, thought-provoking book.

FRED C. MUELLER.

Historic Site

Chaplains' School of Navy in Williamsburg, Virginia

THE famous Christopher Wren Chapel on the campus of the College of William and Mary in Williamsburg, Va., where Thomas Jefferson, George Washington, John Marshall and many other great forefathers of the United States have worshiped, was the scene for the first time in its 250 years of distinguished history of a corporate Lutheran service of Holy Communion on Holy Thursday evening. Forty-five Lutheran students and Lutheran chaplains at the Navy Chaplains' School, now located on the campus at William and Mary, partook of the communion.

The service was conducted by Chaplain Robert E. Lee, advisor to the Southeastern Region of the Lutheran Student Association of America and former chaplain for Lutheran students at Virginia Polytechnic Institute, and Chaplain Carl Max Huddle, son of the late Rev. W. P. Huddle and former pastor of Grace Lutheran Church, Altoona, Pa. The organist was Navy Welfare Specialist Paul Arden Burson, ex-Wittenberg College student, and member of Christ Lutheran Church, Carey, Ohio.

Used in the service for the first time was the Communion and Altar Set presented to Chaplain Lee by the Service Commission of the National Lutheran Council.

The Church Is in Danger

(Continued from page 9)

as this witnessing sometimes may be. They have an enthusiasm for their convictions that puts the easy-going Christian to shame.

There are shortcomings of the Fundamentalists; whereas they believe absolutely and wholeheartedly in Christ as their personal Saviour, their religion is entirely subjective; it is the "Christ and I" relationship alone; the only other outward effort of their religion is to get some other person or persons into the same "Christ and I" relationship. They do not appreciate the meaning of the second great commandment, which is like unto the first. Their songs are indicative of this. The result is a certain lack of charity—not so

much in money, perhaps, as in tolerance toward others. They unnecessarily seek martyrdom and glory in it. There is evident in Fundamentalism a certain inconsistency in its legalistic attitude that becomes in itself a work-righteousness. Its self-righteousness smacks of Pharisaism.

However, their growth in the past decade must prove that they are filling some need. Though Fundamentalism is at times the refuge of the religiously and emotionally unstable, and though there is often evident more zeal than knowledge and guidance, this movement, nevertheless, very frankly, and at times effectively, preaches *personal salvation*. Personal salvation is indeed the only pre-requisite to effective and fuller Christian living. But after we possess personal salvation it must be put to work at once. It ought not exist for the salvation of the ego alone, but for diligent employment in God's World Plan. Unless this pre-requisite to total salvation grows into Kingdom consciousness it stagnates into *private salvation*, then the parable of the talents and the discourse on the Judgment in the twenty-fifth chapter of Matthew can have no meaning. Unfortunately some churches in our land have had a passion solely for "social salvation" at the expense of personal salvation; but the Fundamentalists have gone to the other extreme even to make personal salvation "private salvation" devoid and barren of all social consciousness and the Good Samaritan spirit. If we are to love our neighbor as ourselves, our love, at once, has social implications. We are putting our "talents" to work.

PREPAREDNESS IMPORTANT

Revivalism with all its objectionable features may sweep our land again unless the large organized churches start building spiritual fires in and under the dull, dead, drab hearts of churchgoers.

But lest we see only the splinter in the eye of the Fundamentalist and see not the timber in our own, we shall take stock of our own Lutheran Church. Why have our gains declined recently? There are some national and international convulsions which may provide a partial answer. On the other hand never like now are people seeking spiritual refuge. Our rate of gain must increase.

(To be concluded next week)

Appropriate Services For These Times

A Special Service for Rogate or Rural Life Sunday—May 30, 1943

Now, more than ever, should we desire to pray for green fields and an abundant harvest—that our starving allies overseas may be fed, that our loved ones in the armed forces may be nourished, and that those here at home may have sustenance to carry on.

Our Common Service Book Committee has prepared a special service for this traditional festival, celebrated not only in rural churches, but in city churches as well.

Folders containing the order for the "Service" and also a special afternoon service are available.

5 cents a copy; 25 cents a dozen; \$1.50 a hundred.

A Memorial Service for Those Who Die in the Service of Our Country

Inevitably, death must come to some of those who are engaged in the present struggle, and it is our part to pay them tribute. A memorial service, carefully planned, can be a great source of comfort to the family and friends of those who have lost their lives while defending the cause of liberty.

Our Common Service Book Committee has prepared this special selection of lessons, hymns and prayers for just such an occasion.

Price, 15 cents each; \$1.50 a dozen; \$10.00 a hundred.

The United Lutheran Publication House

1228 Spruce Street : Philadelphia
Chicago Columbia Pittsburgh

On the Wing

A STORY OF CHARLESTON'S LUTHERAN CONGREGATIONS

By MILTON J. BIEBER

I HAD often heard of "southern hospitality." Since we came to Charleston "to stay a while," we know that it is not simply a phrase but a happy reality. From the day we set foot in this city, February 6, our stay has been increasingly delightful. And since "the people make a place," this historic city has become especially dear to us. However, this hospitality is not confined to Charleston; it covers the state and extends into ever widening areas, and embraces church officials, pastors, congregations—in fact, all people.

Lutheranism

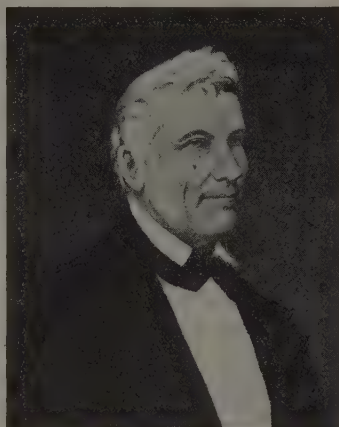
came into the vicinity of Charleston well nigh three hundred years' ago, when a company of Dutch Lutherans, to escape persecutions in New Amsterdam (New York), settled across the Ashley River west of Charleston. The German Salzbergers came over two hundred years ago (1734), also because of religious persecution. Though they settled in Ebenezer, Ga., some remained in Charleston. Henry Melchior Muhlenberg landed in 1742 on his way to Savannah and Ebenezer, and on his return after a month spent three weeks before embarking for Philadelphia. Muhlenberg's visit gave impetus to the organization of a congregation, and

St. John's

was born in 1743. The Charleston Lutherans were supplied now and then by some of the Ebenezer pastors, until the Rev. John G. Fredericks became the first settled pastor in 1755. The cornerstone of the first church building on the present site of St. John's was laid in 1759, and the church was dedicated five years later under the pastorate of the Rev. John N. Martin, the third pastor. St. John's now has its sixteenth pastor. Most of the pastors were signally able and noted.

The sixth pastor, the Rev. Christian Streit, introduced English services. During several vacancies Episcopal pastors preached, and the congregation was almost lost to that communion. However, the sixty-year pastorate of the versatile, talented Dr. John Bachman, placed St. John's and Southern Lutheranism on a solid basis. Among many outstanding achievements, the present stately St. John's was dedicated, and Newberry College and the Southern Seminary were founded. Dr. Bachman was pastor during the Civil War and ten years thereafter.

Other noted pastors followed; among



John Bachman, D.D.,
Scientist, Educator, Pastor

them, Dr. Edward Traill Horn, Dr. John W. Horine, Dr. C. Armand Miller, and the present beloved pastor emeritus, Dr. George J. Gongaware (1913-40). He is a native of Pennsylvania, an alumnus of Thiel College and the Philadelphia Theological Seminary. St. John's was his third parish. He has been a member of many important boards of the U. L. C. A. and has been, and is, prominent in state and local civic, social and ecclesiastical affairs.

The Rev. H. V. Epting, the aggressive young pastor since 1942, was assistant pastor for two years. He is serving in his native state and was graduated with honors from Newberry College and from the Southern Seminary at Columbia. St. John's has 758 baptized members, 579 confirmed members and 490 communing members.

St. Matthew's Church

is the largest Lutheran congregation in the south, has the highest spire of any church in the city, is one of two churches in the city with chimes, and can also boast of age—having been organized in 1840. English has been used at the services since 1883.

The Rev. F. W. Becker organized the congregation. The Rev. William Heemsoth, Dr. Louis Mueller and his son, Dr. William A. C. Mueller, the Rev. S. J. Blomgren and the Rev. H. Brent Schaeffer did telling work, and the present pastor, Dr. Walter C. Davis, highly developed the congregation during the past seventeen years. The Luther League of America met in this church in 1935. Here is located the Lutheran Service Center, and the church is the meeting place of our men

in the service every Sunday evening, the other Lutheran congregations assisting. St. Matthew's in 1932 built a \$110,000 parish-Sunday school building, now free of debt.

Dr. Davis hails from Tennessee, and is a graduate of Hewassee College and the Chicago Theological Seminary, and has served congregations in Tennessee; Trinity, Chicago; St. John's, Knoxville, Tenn.; and First Church, Indianapolis, Ind. He has served synods as president, and is prominent in his own synod and in Charleston. The congregation numbers 1,608 baptized, 1,155 confirmed, and 1,007 communing members.

St. Andrew's Congregation

began as Zion Lutheran Church in 1853. It merged with the Methodist Episcopal Protestant Church and in 1899 assumed its present name. Dr. G. B. Bernheim was the first of nine pastors, among whom were Dr. Robert C. Holland, Dr. J. A. B. Scherer, Dr. M. G. G. Scherer, the first secretary of the United Lutheran Church in America, Dr. J. Howard Worth, and Dr. Charles B. Foelsch, now president of the Chicago Theological Seminary.

The present efficient pastor, the Rev. C. K. Derrick, came in 1935. He is in his native state, an alumnus of Newberry College and the Southern Seminary, and did post-graduate work in Vanderbilt University and Union Seminary, New York. He served the Pelion-Swansea Parish and Springfield, S. C.; Kings Mountain, N. C., before coming to Charleston. The congregation numbers 855 baptized, 732 confirmed and 580 communing members. It has had exceptional pastors.

St. Johannes Church

was begun sixty-five years ago with fifty-two charter members. To celebrate the Golden Jubilee a modern parish and education building was erected under the present pastor, Dr. J. E. Long, who came to the congregation in 1920 as its tenth pastor. The Rev. Johannes Heckel was the first pastor. Following successively were the Rev. J. F. Probst, K. L. J. Boldt, A. Freyschmidt, Mr. Boldt for a second pastorate, Dr. M. G. G. Scherer, the Rev. Charles Koerner, Dr. C. F. W. Hoppe and Dr. H. J. Black.

Dr. Long was born in Newberry, S. C., and was graduated from Newberry College, and Southern Seminary in 1910. He served parishes in Pomaria, S. C., and Mooresville and Winston Salem, N. C., before coming to Charleston twenty-three years ago. He has held office in synod, conference, city, and in educational and benevolent institutions. He has been secretary-treasurer of the city's Lutheran Pastoral Association for twenty years. In

his congregation are 529 baptized, 384 confirmed, and 345 communing members.

St. Barnabas

the youngest Lutheran church in this old city is thirty-one years old, and was organized in 1912 with twelve charter members. It now numbers 563 baptized, 438 confirmed, and 300 communing members. It is free of debt and contemplates building a parish house. The Rev. F. W. Brandt is its sixth pastor. The others were the Rev. Bernard Repass, A. M. Huffman, G. S. Bowden,

W. J. Roof, George E. Meetze.

Mr. Brandt was born in South Carolina and was educated at Newberry College, the University of South Carolina, Vanderbilt University, and the Southern Seminary. He was ordained in 1927. During the ten years thereafter he served a congregation in Saluda, S. C., and organized the congregation and built a chapel in Union, S. C. He came to St. Barnabas six years ago. He holds office in the synod and in conference and in numerous civic, social and educational associations.

"Congregationing" a Crowd

Missionary WALTER H. MOELLER Describes Work in Shipbuilding Community

PEOPLE who know California of five years ago, if asked to comment upon the city of Vallejo, might reply that it is a community of more than 20,000 inhabitants with the facilities that are common to small towns. If, however, its size and pursuits as of May 1943 are given, the inquirer will find that its present population is 110,000. The main occupation of its people is that which is provided by the Navy Yard, and the main attraction which has multiplied the population by five is the wages that are paid by Uncle Sam in return for employment in enlarging the American navy.

Work and wages are probably the basic centers of the thinking of the people in this community. Emotionally the thought of being patriotic excuses any activity, however much it may interfere with normal family and personal life.

One Example

While on my early morning walks I often see men with soft, warm bundles shuffling through the darkness to a neighbor's house. They are carrying their babies to be cared for by another as their wives also work at the Navy Yard. Little tykes, shivering in the rain, will mumble, "We're goin' to nurtry cool." One by one the wives and mothers are going to work. Thus the man of the house may work days, from 8.00 A. M. to 4.00 P. M. The wife may work swing shift from 4.00 P. M. to midnight. Family life is completely disrupted.

How This Affects the Church

It must be understood that the mission has a greater percentage of navy workers than an established congregation. The mission will have very few people who work in retail establishments, and thus have normal working hours and days.

No man working days can be regular at church or Sunday school. He must work two Sundays or more a month. A crane man, who would be invaluable under other circumstances, works every Sunday as long as his crane is in operation. This irregularity makes acquaintance with other church members very difficult. Men working alternate Sundays may never even meet those who work otherwise.

The only man who can serve as teacher or superintendent is one who works the swing shift. This we have

Speaking Then of Love

By EMILY C. YOCOM

SPEAK not of War:

Too long the drums of Hate
Have beat their grim tattoo of Death
Upon the mind of Man.

Too long has each aggressor sought
To blame all others for the
Stark destruction caused by
Lust for gold, for land, for power.
Too prone has Ego been
To shun the mute appeal of those rare
Few who've found true joy
To dwell not in aggrandizement or
kingly halls
But in the clasp of trusting friends.

Too long has Man aspired
To Godlike potency.
How blind the Fool.
For he sees not that Christ,
God's sacrificial gift of Love, through
deep humility
Has awed more millions than
The mammoth dogs of steel and wealth
That thunder and obscure
His world of Beauty and of Peace.

Speak then of Love
For therein rests the key to Life.

Reading, Pa.

done. But that man works every night, and therefore can never meet with the council or Sunday school workers. The same is true of ushers and other workers.

Unless the families of day workers drive cars or have other means of transportation they can only attend two Sundays monthly. This would hold true of Sunday school as well as church services. We are making some progress in having those with cars bring a load with them. This is slow because not one of our followers had known another until they met in church.

No Telephones

Can you imagine a society without phones? There are few more phones in Vallejo than served the town of 20,000 people. I never knew before how much telephones contributed to that warm fellowship we have known elsewhere. Especially is this true among the ladies. We have no contact with the people from week to week, or month to month, unless we drive to their homes in the car. They, scarcely acquainted, cannot improve that friendship except in the short moment after church services. The Missionary Society which we have in operation will be affected more and more by working women.

Approximately one-half of our prospective members are home owners. That is, they are buying small homes (about \$6,500) chiefly because no rental homes were available. This group of people can remain here after the war. Ninety per cent of our people indicate that they would like to stay in Vallejo indefinitely.

This is a Navy Yard where pensions are paid and therefore it will not be discontinued as quickly as privately owned yards. There is little doubt but that the Yard will continue working at full speed for at least five years after the war is ended.

The Housing Situation

Approximately one-third of the people live in plywood houses that will be demounted after the war (if they last that long). While many homes are being built which will absorb many of these families, the number of families that will of necessity be forced to leave their homes will not be greatly reduced.

This may give us a rough estimate of the depopulation of the town after the war. On the other hand, once the war is ended, the people will have time and thought for the church which is at present denied them because of the urgency of their work.

I believe we are safe in saying the religious complexion of California will never be the same as ante-bellum. It will be better.

Maple Leaves and Beavers

U. L. C. A. COLLEGES AND SEMINARIES IN CANADA

By N. WILLISON

THE year 1943 marks the thirtieth anniversary of the establishment of the Lutheran College and Seminary in Canada. The development of the plant in Saskatoon during the years of the Great War was a heroic venture and indicates a strong faith on the part of the leaders in the Church at that time. What might have happened to the Lutheran Church in Canada but for the timely organization of the educational work at Waterloo and Saskatoon must remain a matter of conjecture, but undoubtedly the guiding hand of God was with the men who found the courage and the wisdom needed for the enterprises. It was in His good time that the work was done, and His blessings have been enjoyed by both institutions.

Until 1932 the College at Saskatoon was co-educational. A theological department was established in 1918. In 1924 the college was affiliated with the University of Saskatchewan and acquired the right to grant degrees. Students now do their college work at the university and take their seminary training only at our institution. It is interesting that it was in this same year, 1924, that Waterloo College entered into affiliation with the University of Western Ontario. In 1939 the Norwegian Lutheran Church of Canada entered into a co-operative arrangement with the Lutheran College and Seminary at Saskatoon and established Luther Seminary on the college campus. Professors from both seminaries constitute one faculty under one dean, and the students are organized as one body. At the present time five general bodies of the Lutheran Church are represented among the students.

Tribute to Lutheran Leaders

"The air is full of farewells to the dying and mournings for the dead." What a reaper Death is during these times! But I am thinking now of leaders in the Church. One after another of the prominent figures in the United Lutheran Church have passed on since the Louisville Convention. Dr. E. A. Tappert's bereavement in the death of his brother, Dr. Gustav H. Tappert, has deeply affected the Church in Canada because the brother who grieves is so close a friend to us all in his administration of linguistic interests. We have a second reason for mourning with them that mourn through our relations with another brother, Dr. C. R. Tappert, editor of the *Lutherischer Herold*, and for some years pastor of St. Mat-

thew's Church in Kitchener, Ontario, during which time he was also a professor in Waterloo Seminary—my professor as well! And Dr. L. L. Uhl, the veteran missionary, has passed on! Well I remember him at Louisville. He was frail, but he was active. He would not be denied the fellowship of a convention and of his successors in the work to which he had devoted more than half a century of his rugged life. He is described by another veteran of the foreign field, Dr. John Aberly, as a man who "qualified as a saint." And then there is Dr. Paul Machetzki from South America. I had a brief conversation with him at Louisville. He seemed to be a comparatively young man with many years of service in prospect.

Canadians have special reasons for being interested in the late Pastor Thorlaksson, for fifty-six years a pastor in the Icelandic Synod, holding at various times all the offices the synod could bestow. He was a patriarch in a new field. I had never met him, but it was my privilege to become acquainted with his distinguished son while we were both seminary students. Through the son the father has come personally closer. Then there is Pastor Scheer of the Canada Synod, also well known to me. Their days of conflict are ended, but their days of triumph through the grace of God in the Lord Jesus Christ shall have no end.

Waterloo Graduates Commended

I must comment on the achievements of graduates from Waterloo. Four of them are commended in one issue of *Ecclesia Plantanda*. There is Pastor Schildroth of Bethel Church, Detroit, who has had a very successful year; there is Pastor Paul Bechter, president of the Texas Synod; there is Pastor James Vorkoper, whose "vision and faithful labors" have made possible the organization of a new congregation in Texas; and there is Pastor Homer Berner of Kitchener, Ontario, whose successful work calls forth the remark: "There are times when some feel that the Lutheran Church is a little slow in entering mission fields, but there is one thing certain, and that is when a good missionary is obtained there is nothing that will stop progress after the work is undertaken." How many more could be mentioned were other reports to be scanned!

Canadian men, trained in the seminaries at Waterloo and Saskatoon, are successful pastors in Canada and in the

United States; they are presidents of synods; they are army chaplains in Canada and overseas; they hold other positions of trust. It has been worth while to establish and maintain the seminaries in Canada. Waterloo Seminary claims to be "the only Lutheran Seminary in Canada east of the prairies." That is true. Saskatoon Seminary laid claim to being the "only Lutheran Seminary in Canada west of the Great Lakes." That was true until 1939, when Luther Seminary of the Norwegian Lutheran Church of Canada was established in Saskatoon, on the Lutheran College and Seminary Campus, on a basis of co-operation with our institution. The only Lutheran senior college in all of Canada is Waterloo College in Ontario, but there are three Junior Colleges in Western Canada, the largest of which is Luther College, Regina, supported by the American Lutheran Church. The Norwegian Lutheran Church maintains Camrose College near Edmonton, and the Missouri Synod has Concordia College in Edmonton. Much attention is given to Bible Institutes, Summer Assemblies and Summer Camps by all the leading church bodies.

The Church is interested in the Canada-Alaska Highway area as a mission field. The Norwegian Church has sent the Rev. G. Evenson as an itinerant missionary in this romantic field.

Canada's Victory Loan

At this writing Canada is launching a "Victory Loan" for \$1,100,000,000. It is the biggest financial project in Canadian history. Our population, in round numbers, is eleven millions and the appeal, therefore, is for one hundred dollars for every man, woman and child in the country. The last loan yielded nearly one billion, and there is no doubt the present effort will succeed. It may be well to point out that Canada is the only allied nation alongside of the United States that is not receiving any "Lend-Lease" assistance from the United States. *The Reader's Digest* for May publishes a map on page 15 that graphically presents this interesting fact. And, besides maintaining its own proportionately enormous war effort, Canada has contributed billions to Great Britain, not as a loan but as a gift! We are meeting the bills from taxes and internal loans and doing it cheerfully. What great things can be done when there is a will to do them! God grant that all Christian people may, from their war experiences, develop a new liberality in church giving. Which is better: extraordinary constructive effort to establish the Kingdom of God among men, or extraordinary destructive effort to pay the wages of sin?

Lancaster Conference News

THE EASTER SEASON AND CONFIRMATION RALLIES

By ALVIN BUTZ

A TOTAL of 151 people were received into the membership of ten Lutheran churches of Lancaster on Palm Sunday by confirmation and 91 by other means. An unusual class was received by Zion Church, the Rev. F. E. Wackernagel pastor, in that all eight members of the class were boys. Palm Sunday reports from surrounding areas show that St. James, Lebanon, the Rev. Luther Bealer pastor, received its largest confirmation class since 1926: fourteen young people were received at the festival services. Pastor Bealer also confirmed 24 young people of Trinity Church in Lebanon, which is without a regular pastor since the Rev. Elwood Schwenk joined the Chaplains' Corps of the United States Army. Trinity Church in Ephrata, the Rev. Myron Eichner pastor, received 27 members by confirmation and 23 otherwise: this church has received 70 new members thus far this year.

Indebtedness Paid

St. Paul's Church, Millersville, the Rev. Ellerslie Lebo pastor, had a note-burning service Sunday afternoon, May 9, as the result of an Easter offering of over \$2,000. This enabled the paying of the remainder of a \$10,000 debt incurred over five years ago during the restoration of the church building. This congregation also met its quota for Lutheran World Action by May 1. Five members were received into the church by confirmation on Palm Sunday.

At least four local churches are preparing adult classes for reception on Pentecost: Advent, Christ, Redeemer and Ascension—the latter will also receive its young people by confirmation on that date.

An unusual event was held on the lawn of St. James Church, Lebanon, the Saturday before Easter, when an egg hunt was sponsored by the Luther League. Children of the community between the ages of one and twelve years were invited.

Dr. Ylvisaker Present

Residents of Lancaster and vicinity were privileged to hear the Rev. Dr. Nils M. Ylvisaker, executive director of the Service Commission of the National Lutheran Council, speak at an evening service that closed the meeting of the Lancaster Conference in Christ Church, Lancaster, May 4. Dr. Ylvisaker's presence in Lancaster did much to spur the efforts of local Lutheran churches to raise their quotas in the Lutheran World Action campaign.

Mr. Henry L. Reed, a member of the senior class at the Philadelphia Seminary, has accepted a call to become pastor of the Brickerville Parish, recently vacated by the Rev. George Ammon, who is now serving a congregation in Chester, Pa. The parish includes the churches at Brickerville, Akron and Penryn. Mr. Reed will be installed following his ordination at the meeting of the Ministerium of Pennsylvania in Allentown. He is a member of Hummel's Church, Urban, Pennsylvania.

The Rev. Robert L. Koehler, a member of the Class of 1942 of the Philadelphia Seminary and ordained March 14 by the Rev. Dr. Emil E. Fischer, ad interim president of the Ministerium of Pennsylvania, was installed as pastor of St. Michael's Church, Harrisburg, by the Rev. Dr. Harold C. Fry, president of the conference. The charge to the pastor was delivered by his uncle, the Rev. William Fluck of Reading.

A three-hour service was held Good Friday in Trinity Church, Lancaster, with eight pastors participating: the Rev. Arnold Spohn, Dr. Henry H. Bagger, the Rev. Alvin Butz, the Rev. A. Trumpeter, Dr. Allen L. Benner, the Rev. Fred Wackernagel, the Rev. Martin Ruoss and the Rev. Harland Fague. The meditations were based on the seven words from the cross.

Pre-Confirmation Rallies

Three Pre-Confirmation Rallies were sponsored by the Luther League of the Lancaster Conference in various areas this year. Lancaster City's rally was held at St. Paul's Church, Millersville, the Rev. Ellerslie Lebo pastor. The speaker was the Rev. William Moyer of Christ Church, Elizabethtown. The Lebanon area held their rally at St. James Church, Lebanon, the Rev. Luther Bealer pastor. The speaker was the Rev. Harner Middleswarth of Hershey. Trinity Church, Ephrata, the Rev. Myron Eichner pastor, was host to the Ephrata area rally, at which the Rev. Arnold Spohn, assistant pastor of Grace Church, Lancaster, preached. These rallies were held Sunday afternoon, April 11. In all cases the host pastor was the liturgist, and the host church provided the music.

Realignment of Parishes

By action of the Lancaster Conference, at a special business session held during the Pre-Lenten Retreat of the conference at St. John's Church in

Columbia, the Rev. Charles Mathias pastor, the Ascension-Rohrerstown Parish was dissolved. The act followed a petition submitted by Ascension Church. Ascension is now being served by the Rev. Alvin Butz, who also continues as pastor of Redeemer, Lancaster. The Rohrerstown church will be served by Mr. Ernest Flothmeier, a senior in the Philadelphia Seminary, who has been called likewise to become the assistant pastor of Emmanuel Church in Lancaster, the Rev. Ernest J. Hoh pastor.

"God Bless Our Lads"

By E. SPARROW, Cardiff, England

"God bless our lads," in air, on land
and sea!

Full well we know how dear they are
to Thee

Where'er they go, whatever they may
dare.

God, ever keep them in Thy gracious
care.

"God guard our lads," by night as well
as day,

For we, at home, for them will ever
pray

That war and strife and enmity may
cease

And Thou wilt send us Everlasting
Peace.

"God guard our lads," oh, keep them
ever near!

Make strong their faith and drive out
all their fear;

Give them a vision of Thy saving love
That nothing in this world can ever
move.

"God bless our youth," our girls and
nurses too.

Grant us our prayers and bring them
safely through.

"God bless our foes," and cause their
eyes to see

That peace alone can come from Thee.

"This prayer poem was discovered by a boy in the service and sent home in a letter to his father with the note, 'An excellent prayer; don't you think so, Dad?' It was a clipping from a Washington, D. C., daily. Many pastors have made it a part of their order of worship already and sing it every Sunday in the services.

"With an apology to the author we make a slight change in the fourth verse in order to include our brave 'lassies' who serve in the branches of the service and as nurses."

This poem is reprinted from *Immanuel Tidings*, published by Immanuel Church, Williamstown, Pa., of which the Rev. Hillis G. Berkey is pastor.

Up New York Way

By PAUL C. WHITE

WALKING along Park Avenue at 57th Street in New York City, one suddenly comes upon an imposing building and one's eye is attracted to the window display. On this particular day we saw a picture of the open Bible and a life-size photograph of Eddie Rickenbacker and his associates reading the Word. We paused a moment and realized it was "The Bible House," which is the headquarters of the American Bible Society.

The first question that was raised was the amount of support that is given by the United Lutheran Church in America, through whose treasury the constituent synods support these agencies. It did not take long to refer to the U. L. C. A. official Minutes to find the answer. About \$3,000 is given annually by our national body to this very worthy cause. What is the Society doing with this money?

1,058 Different Languages

It was intensely interesting to see the very vivid display of work that is being accomplished by this vital Christian agency. On entering the Bible House, we were informed that the Bible has been translated in whole or in part into 1,058 different languages. The entire Bible has been published in 184 different tongues, and the New Testament in 230 other different languages. The three latest languages in which parts of the Bible have been translated and published are: the Gospel of St. John in Conob, which is being used by a group of Indians in Guatemala; the Gospel of St. Mark has recently been translated into Tennell, a language used in the Solomon Islands; sections of the Bible have just been completed in Toradja, a language spoken in the Celebes. Plans are under way for the further extension of Bible translations in other languages, and thus the Lutheran Church is reaching out to the far corners of the world in its influence by aiding in giving the Bible to these people.

American Bible Society Serves

Special editions of the Bible have been prepared for men and women in the various armed services of our country. New Testaments, the covers of which contain the insignia of such new service organizations as the WAACS, the WAVES, etc., have been printed and widely distributed wherever young men and women of our nation may go. It is thus possible for

them to take with them their Bibles or New Testaments and be students of the Word.

The Bible Society is also interested in work among war prisoners and is seeking to give the Bible in increasing numbers to men who find themselves imprisoned. Who can tell the power that the Word may have among the people of the world in a time like this?

The American Bible Society was founded in 1816 by Elias Boudinot, first president of the U. S. Congress; John Jay, Chief Justice of the Supreme Court; James Fenimore Cooper, popular author; and a number of other prominent men. The purpose of the Society is to help translate the Bible into foreign languages, to print and distribute it to all denominations and classes of people. Bibles, throughout the history of the Society, are sold at cost or less, and the Society is supported by contributions from church bodies and from individuals.

For 107 years the Society has made Bibles for the blind, and now it is making recordings of the Bible so that the blind may hear it read. It is interesting to realize that one of the staff members of the Society, Mr. Ernest Cocquet, has been proofreading for twenty-seven years in the field of forty-two languages. The Society's historical collection at the Bible House includes Bibles in 852 different languages. Throughout the United States there are upward of 100 auxiliary Societies and there are eleven agencies in foreign countries.

1943 a Banner Year

According to reports, 1943 will be a climax year, for it is anticipated that the Society will print and distribute over eight million Bibles. All over the world war prisoners, refugees, and representatives of all racial groups will receive the Scriptures because of the work that is carried on by this important agency. When you come to the City of New York, make the American Bible Society one of your first visits. It is a "must" if you would understand the work that is being accomplished for Christianity.

ENCOURAGING REPORTS

By RALPH H. LONG, General Director,
1943 Lutheran World Action Appeal

DAILY from all sections of the Church new evidences of a genuine interest in the program of war-emergency work included in Lutheran World Action are being received. There is an enthusiasm and determination which is most encouraging.

For instance, in a considerable number of synods, districts and conferences the directors and committees in charge have voluntarily increased their quotas from 20 to 100 per cent. They recognize that the work is so important that more than a million will be needed. Virtually they are saying, "Beat the Quota and Enlarge the Work."

Again, the eagerness of many pastors and congregations to do their share in advance of the date, May 23, especially during Lent, is most heartening. We have a report from one congregation which already has raised its quota, before literature and envelopes are available. There may be others of which we have not heard.

Lent was a good time to promote Lutheran World Action because faith in Christ and love for His Kingdom are the driving forces which will bring success. In response to our request for a

suitable slogan the following has been suggested: "Lutheran World Action is Love's Willing Answer." Or as is suggested by the Cross and arm in the insignia, we might say Lutheran World Action is "Love's Working Arm." One thing is certain: the measure of our love for the cause of Christ in these critical times will determine the measure of the response.

In closing let me give you an echo of gratitude that comes from one of our soldiers. The Rev. Roland H. G. Weng, service pastor at Fayetteville, N. C., reports:

"One of the Lutheran boys spent all of Sunday afternoon and evening at the Center, and when he left he said, 'I wish I could stand before every man, woman, and child who gave to Lutheran World Action and say, 'Thank you and God bless you.' Similar expressions have been received from other soldiers and sailors and from missionaries round the world. Let us show them by a continuation of the service which has been begun that 'love never faileth,' and assure them that we are ready to go the limit for Christ in this ministry to them."

Carthage College

at Carthage, Illinois, will hold its sixty-ninth commencement Sunday, May 23. The Rev. Stewart W. Herman, Jr., of Harrisburg, Pa., former pastor of the American Church in Berlin, will preach the baccalaureate sermon, and President Charles B. Foelsch of the Chicago Lutheran Theological Seminary will deliver the commencement address Sunday afternoon. The degree of Bachelor of Arts will be conferred on fifty-five men and women.

Wagner College

The appointment of Miss Artie Sue Kerley, since 1937 a member of the staff of the School of Nursing of Boston City Hospital and last year the assistant director of that school, as director of the new Central School of Nursing of Wagner College, Staten Island, N. Y., was announced by Dr. Clarence C. Stoughton, president.

Miss Kerley is a graduate of the New Jersey State Hospital School of Nursing at Greystone Park. She has her B.S. degree from Teachers' College, Columbia University, and her master's degree from Boston University.

For eight years she was associated with the New Jersey State Hospital School of Nursing, eventually becoming director of the school. In 1936 she was called to Indianapolis to become educational director of the School of Nursing of City Hospital.

Miss Kerley is a member of the Massachusetts State Nurses' Association, Massachusetts League of Nursing Education, and the Business and Professional Women's Club of Boston. She will begin her new duties July 1.

Susquehanna University

DR. G. MORRIS SMITH, president of Susquehanna University, has announced that the 1943 commencement program will be streamlined to fit into the exacting demands of the national situation. The commencement events will occupy but three days.

The all-college commencement dance will be held Thursday evening, May 20, the president's luncheon Friday afternoon, and the baccalaureate service Friday evening in Trinity Lutheran Church, with the sermon by Dr. John L. Deaton, pastor of Christ Lutheran Church, Baltimore, Md., and president of the U. L. C. A. Board of Education. President Paul Swain Havens of Wilson College, Chambersburg, Pa., will deliver the commencement address Saturday morning. The Alumni Association will meet in the afternoon.

In response to an inquiry which has

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For Family: Air Force, Andy Hardy's Double Life, Bambi, The Great Commandment, Holiday Inn, In Which We Serve, The Pride of the Yankees, Yankee Doodle Dandy.

For Mature Audience: The Battle Cry of China, Casablanca, The Commandos Strike at Dawn, Desert Victory, For Me and My Gal, Gentleman Jim, George Washington Slept Here, The Immortal Sergeant, Journey for Margaret, Keeper of the Flame, Life Begins at 8.30, The Moon Is Down, Moscow Strikes Back, Mrs. Miniver, My Sister Eileen, One of Our Aircraft Is Missing, The Pied Piper, Random Harvest, Shadow of a Doubt, The Siege of Leningrad, The Talk of the Town, Target for Tonight, Wake Island, Wings and the Woman.

<i>After Midnight</i> With Boston Blackie (Col.) Chester Morris Ann Savage	<i>Melodrama.</i> Ex-crook, suspected by police of murder, escapes; turns up real criminals.	Replete with farce that somehow does not fit with the gruesome details, this is <i>routine</i> , unpleasant crime fare.
<i>The Avengers</i> (British film) Deborah Kerr R. Richardson Hugh Williams	<i>Melodrama.</i> Reporter parachutes into Norwegian village known to him, helps local men destroy a nearby submarine base.	Emphasis on violent action rather than characterization or artistic detail as in "The Moon Is Down." Robust, <i>exciting adventure</i> . M, Y
<i>Fall In</i> (UA) Joe Sawyer Wm. Tracy	<i>Farce.</i> More episodes in training-camp career of Sgt. Doubleday with the phenomenal memory.	Slapstick and wisecracks that go completely fantastic as soldiers on one-day leave discover and wreck a German spy nest. Y, C
<i>*My Friend Flicka</i> (Fox) Rita Johnson Roddy MacDowell Preston Foster	<i>Drama</i> about a day-dreaming boy and his "growing up" through devotion to a wild colt entrusted to his care and training.	Ranch background and shots of tame and wild horses, all in technicolor, delightful; story, sensitively presented, is a moving one. <i>Excellent</i> . M, Y, C
<i>One Dangerous Night</i> (Col.) Eric Blore M. Chapman Warren William	<i>Melodrama.</i> Reformed crook discovers blackmailing plot as he undertakes private investigation of murder of wealthy playboy.	Typical "Lone Wolf" detective fare, routine, but <i>fairly interesting</i> of its kind. M, Y
<i>Plan for Domination</i> (MGM) Narration by Lewis Stone	<i>Explanatory short</i> , with maps, newsreels and staged shots combined to demonstrate Haushofer theory of geo-politics and use of it by Nazis.	More coherent than usual film of its kind, this is <i>interesting</i> , presented with logic rather than simply with blind hate. M, Y

been directed to Susquehanna University by Dr. J. Gould Wickey, of the Board of Education of the United Lutheran Church in America, to determine the effect of army-navy educational programs on the work of the civilian branches of the Lutheran liberal arts colleges, President G. Morris Smith reported that Susquehanna University maintains its full liberal arts program for civilian students. This is done in conjunction with the special army program for the large contingent of prospective Army Aviation Cadets who study basic college subjects. The trustees of the university will maintain the full liberal arts program for civilian

students as in former years.

Seibert Hall is reserved for women and the fraternities are co-operating to house civilian men students. The principal difference in the college of liberal arts for regular students now is that instead of having two semesters, requiring four years for baccalaureate degrees, the college is operating a twelve-week summer term for civilian students for the duration. By attending these summer sessions the student may graduate in three years. New students will be admitted three times a year; in June, September and January. The summer term will begin June 7.

H. VERNON BLOUGH.

Fifty Years in the Gospel Ministry

FIFTY years of active service in the gospel ministry! Forty-five years in one congregation! This is the extraordinary record reached this week by the Rev. Austin Henry Roeder, pastor of Christ Church, Rochester, N. Y.

Pastor Roeder was born at North

Easthope, Ontario, Canada, September 29, 1869. He was graduated from Wagner College, then located at Rochester, in 1890, and from the Philadelphia Seminary in 1893. He was ordained by the Ministerium of Pennsylvania May 29, 1893, and served his first charge at St. John's Church, Tremont, Pa., for

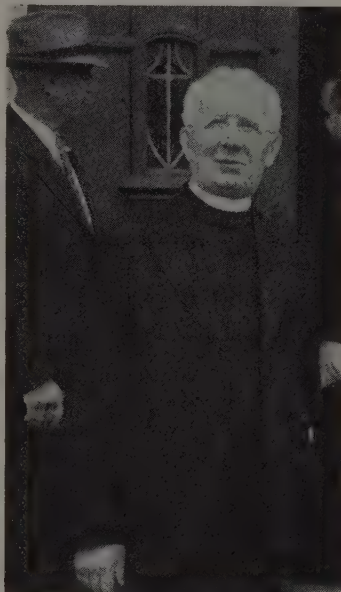
have become synonymous, and the congregation has made a secure place in the community. Rochesterians instinctively think of *loyalty* as its outstanding characteristic. Moreover, the congregation has a fine future before it, despite the changing neighborhood in which it ministers. Christ Church supports the wider work of the Church and also various missionary activities. It has consistently met its apportionment.

Pastor Roeder has been active in the interests of the church at large, especially in the Ministerium of New York and the Western Conference of the United Synod of New York, which he served as president for two terms. He was also treasurer of Wagner College 1906-12 and 1915-18. For many years he has been the honorary president and advisor for "Boy's Town," a society of boys and young men in a section of Rochester inhabited by foreign elements, working for the improvement of the character and the civic life of the community.

Christ Church will celebrate its pastor's anniversary with special gatherings and services. The first of these will be a reception Saturday evening, May 29, at which the congregation and friends will honor their spiritual leader. On Sunday morning there will be a service of thanksgiving for Pastor Roeder's long and faithful ministry. The Bible school will pay tribute to him in the afternoon. Lutheran pastors of Rochester and vicinity, as well as the general community, will gather to honor him at vespers.

Rochester Lutherans and the whole synod are happy to felicitate him on this happy occasion. Dr. Samuel Trexler, president of the United Synod of New York, has sent the following message for this special article:

"The ministry of the Rev. Austin H. Roeder for fifty years, and for forty-five years in one parish, is such as to give new inspiration to every pastor who is striving to give a good account of his stewardship. It is well for all of us to study the ingredients that have gone into making this work so successful even as he has studied to follow in the blessed steps of his Master."



The Rev. Austin H. Roeder

over five years. He was united in marriage to Catherine Bock of Rochester, in 1894. Mrs. Roeder died in 1940. Pastor Roeder received his call to Christ Church October 26, 1898.

The chief work of Pastor Roeder has been in Christ Church. This congregation was founded in 1892 and became a member of the Ministerium of New York. It had come upon difficult days, however, including withdrawal from the Ministerium and membership in the Evangelical Synod of North America for four years, 1894-98. Pastor Roeder came to a difficult parish when he preached his first sermon November 20, 1898. But the passing of the years has proved the value of his pastoral leadership and has seen the development of a strong congregation.

A Record of Accomplishment

Together with the proper celebration of pastoral and congregational anniversaries, the record lists many items of accomplishment. The church building was remodeled in 1923. A fine, large parish house was dedicated February 13, 1927. The completely rebuilt, practically new organ was dedicated November 17, 1940. The congregation is now engaged in a campaign to wipe out all indebtedness.

Pastor Roeder and Christ Church

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Death of Valued Layman

Attorney Edgar Lee Greever, aged seventy-seven years, nationally known attorney, died suddenly at his home in Tazewell, Virginia, April 6. The funeral was conducted April 8 by Dr. Charles J. Smith, president of Roanoke College. The Rev. J. Luther Mauney, president of the Marion Conference, represented the Executive Council of the Synod of Virginia, and Superintendent R. Homer Anderson, D.D., of

the synod, a former pastor of Mr. Greever, represented the synod.

Mr. Greever was a prominent Lutheran layman, a member of the Executive Council of the Synod of Virginia, and vice-president of the board of trustees of Roanoke College, at the time of his death.

He is survived by his wife and the following brothers and sisters: Dr. W. H. Greever, secretary of the United Lutheran Church in America; Albert S. Greever, superintendent of schools in Tazewell County; Mrs. E. H. Copenhagen of Marion, Va.; Mrs. C. J. Moss and the Misses Ida and Emma Greever of Burkes Garden.

Mr. Greever was a graduate of Roanoke College in the class of 1887, and for forty-one years had been a member of its trustees. He was admitted to the Tazewell bar in 1894 and became a corporation lawyer of national recognition. He successfully defended the legality of the organization of the Appalachian Coals before the Supreme Court of the United States.

PERSONAL

The Rev. Earl Coble, for sixteen years pastor of St. Thomas Church, Brookville, Ind., has accepted a call to Chadwick, Ill., and took up work in his new pastorate May 1.

The Rev. J. C. Derrick resigned the Ridge Parish, Leesville, S. C., and accepted the call to become pastor of the Burkes Garden-Tazewell Parish of the Virginia Synod. He entered upon his new work May 1. Mr. Derrick came to the Ridge Parish from Lakeland, Fla., where he was pastor of Grace Church. His first ministry was as pastor of the two Lutheran churches in Blythewood.

The Rev. Edwin J. Grubb resigned as pastor of St. John's Church, Merrick, N. Y., to accept the call to Redeemer Church, Jersey City, N. J., effective June 1.

The Rev. Walter D. Guss was installed as pastor of Christ (Casebeer) Church, Sipesville, Pa., March 28. M. R. Hamsher, D.D., president of the Central Pennsylvania Synod, delivered the charge to the pastor and performed the act of installation. I. Hess Wagner, D.D., a former pastor, now pastor at Trinity Church, Somerset, delivered the charge to the congregation. The Rev. Charles A. Shilke, pastor at the Lavansville-Bakersville Charge was liturgist. The adult, young people's and junior choirs sang special anthems. Dr. Hamsher received ten members into the church who had been prepared by Pastor Guss.

A feature of the service was the reading of a letter of greetings from

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the former pastor, the Rev. Walter E. Lundberg, now a chaplain in the army. Pastor Lundberg and family are retaining their membership with this church for the duration.

Forty-five young men are now in the armed forces of the United States and serving in every theater of the war. The church council is keeping in touch with them by means of "newsy" letters sent at regular intervals. Casebeer Church is one of the finest rural congregations in the Central Pennsylvania Synod meeting its apportionment in full and paying its financial obligations.

The Rev. Karl W. Kinard, president of the South Carolina Synod, has set up an office at St. Paul's Parish House, 1715 Bull St., Columbia, S. C., through the kindness of the pastors of this congregation. He will be there every morning except when his duties carry him out of the city. His residence is 3443 Blossom Street.

AMONG the guest preachers at the evening services during the Lenten season at Sing Sing Prison at Ossining, N. Y., were *C. Franklin Koch, D.D.*, executive secretary of the Board of Social Missions of the U. L. C. A., and *Paul Andrew Kirsch, D.D.*, secretary of Home Missions for the United Synod of New York. The resident chaplain is

the Rev. Luther K. Hannum, Jr., of the New York Conference of the Methodist Church.

The Rev. Daniel W. Nicely resigned the pastorate of Holy Trinity Church, Willow Grove, Pa., May 3 and accepted the call to become pastor of the South Congregational Church, Concord, N. H.

Carroll J. Rockey, D.D., pastor of Hope Church, Detroit, Mich., has accepted a call to Bethany Church, Indianapolis, Ind., and was installed March 28 by Dr. H. E. Turney, president of the Indiana Synod.

The Rev. Henry Scherer, missionary for the Board of American Missions who has served St. Andrew's Church, Speedway, Indianapolis, Ind., since its inception, has been transferred to San Francisco, where he has been asked to open another mission. He will leave about June 1 for his new field of labor. The Indiana Synod appreciates the splendid work he has done at Speedway.

The Rev. Elmer F. Seiffert became pastor of the New Berlin Charge of the Central Pennsylvania Synod May 1. His former pastorate was the Lairds-ville Charge of the same synod.

The Rev. Charles O. Thompson, pastor of the Church of the Redeemer,

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Yonkers, N. Y., has accepted the call extended him to be executive missionary of the Inner Mission Society of New York City, and will enter upon his new duties July 1.

The Rev. Robert M. Wise, pastor of the Fisherville Charge of the Central Pennsylvania Synod, accepted the call to the Mt. Holly Springs Pastorate.

The Rev. Harold A. Wolff has accepted the call to become pastor of St. John's Church, Potter, N. Y., and began his pastorate there April 18.

A Summer School

The Winona Summer School of Missions announces that its 1943 courses will begin June 26 and continue until July 2. Reservations may be made by addressing Mrs. Silvester Schiele, 2028 West 110th Street, Chicago, Ill. Mrs. D. E. Bosserman, wife of Pastor D. E. Bosserman, Augsburg congregation, Chicago, Ill., is a representative of the Lutheran Church and one of the vice-chairmen of the school.

A Baptismal Record

St. Paul, Minn. In the year ending Easter Day, 576 infants were baptized in Faith Lutheran Church, of which Dr. Charles L. Grant is pastor. This makes a grand total of 5,582 infants baptized since the congregation was organized in July 1914 by the present pastor.

Dr. Grant writes as follows:

"Every Sunday afternoon, from four to five o'clock is set aside in Faith Lutheran Church for the baptism of children. At such a service there may be from one to twenty babies baptized—an average of ten per Sunday for the year.

"We preach on Baptism once a year, but we baptize every Sunday in the year. Learned discourses on Baptism may be helpful, but they are best understood by those who have no children to baptize, while the simple, beautiful, lucid explanations in Luther's Catechism convince parents of their responsibility in this sacred matter and gladly and gratefully do they bring their little ones to the Lord Jesus to be born again of water and the spirit."

A New Mission

Vallejo, Calif. St. Paul's Church, a congregation of the United Lutheran Church in America, was formally organized Easter Sunday, April 25, with eighty-nine signed charter members. The chapel, which is arranged very attractively within the home of Board Missionary Walter H. Moeller, was completely filled at both Easter serv-

ices with people sitting in halls and in the patio, over 160 attending. This group has been holding services for five months.

Vallejo is the home of the famous Mare Island Navy Yard. About 90,000 people have crowded into the framework of a town formerly consisting of 20,000. Because of the three shifts daily and seven-day week an unusual factor enters the work of the church. Only a swing shift worker can be regular at church or Sunday school, and he cannot attend an evening meeting of the council or Sunday school workers. Any action to be taken by the congregation must be presented at at least two meetings or services to include all people.

St. Paul's will undoubtedly enjoy a phenomenal growth. Publicity is slow because there are no telephones in the new homes and transportation is very difficult.

CONGREGATIONS

Bridgewater, Va. Trinity Church was rededicated March 14 by the Rev. George S. Derrick, pastor of the Rockingham Parish and supply pastor of Trinity Church. Trinity is a very old church, and for many years was neglected and almost died because the members removed to other sections. It was organized in 1868 and has been served by able pastors.

The present building was renovated and a new altar installed. The bulk of the cost of renovation was borne by the Synod of Virginia. The membership is small, but growth is promising.

Middletown, N. Y. In less than two weeks St. John's Church lost two of its faithful members. April 2 Mr. George F. Heissenbittel, for thirty years a member of the council and at the time of his death an honorary member of that body, entered into rest. April 14 Mrs. Elizabeth Kurz, a charter member of the congregation, was called Home. The pastor, the Rev. Oswald Elbert, conducted the funeral services for both of these beloved members.

York, Pa. If these are times that try men's souls, then, too, they turn men's souls back to the fundamental facts of life, and in ever increasing numbers pastors notice faces long absent from the services again in their rightful places. At St. Peter's, York, the Rev. Howard O. Walker pastor, a Confirmation Reunion Service was held Palm Sunday evening with 350 of the 1,000 who had been confirmed in the past fifty-two years participating. Special recognition was given nineteen of the twenty-five persons now living who had joined in any way from 1891 to 1900 and were present at the service.

An old-fashioned hymn sing was a feature of the service.

At the annual conference of the Montana Region of the Lutheran Student Association of America held April 2 and 3 at Montana State University, Missoula, Mont., Mark Jakobson of Carlyle, Mont., a student of the university, was elected president. "Christians in Crises" was the theme of the conference and the subject for discussion at several informal meetings led by the Rev. Fredrik A. Schiotz, executive secretary of the Student Service Commission of the American Lutheran Conference, Chicago. Bible Study was led by the Rev. R. A. Daehlin, and a communion service was conducted by him and the Rev. Carl O. Muhr.

Ada Buchneberg of Northern Montana College, Havre, was elected treasurer, and Virginia Baird of Montana University was re-elected secretary.

SYNODS

The sixth annual convention of the Central Pennsylvania Synod will be held in Zion Church, Harrisburg, Pa., S. W. Herman, D.D., pastor, May 24-27. The convention will open with the celebration of the Holy Communion, Monday, May 24, at 7:45 P. M.

Joseph D. Krout, Sec.

The twenty-fourth annual convention of the Illinois Synod will be held in St. John's Church, Joliet, Ill., the Rev. William J. Boldt pastor, May 17-19. The convention will open with the Service of Holy Communion, Monday, at 7:00 P. M. The sermon will be preached by Armin G. Weng, Ph.D., D.D., president of the synod. The Ordination Service will be conducted Wednesday, May 19, at 7:30 P. M. Dr. Charles B. Foelsch will deliver the sermon.

Luther C. Mueller, Sec.

The tenth annual convention of the Kentucky-Tennessee Synod will meet at St. Matthew's Church, Paducah, Ky., the Rev. Howard A. Wessling pastor, May 18 and 19. The opening Communion Service at 9:00 A. M., May 18, with sermon by President Ira R. Ladd, D.D., Lorin L. Spenny, Sec.

The Evangelical Lutheran Synod of Maryland will meet at the Lutheran Theological Seminary, Gettysburg, Pa., May 25 and 26. The first session will be held Tuesday, May 25, at 8:30 A. M. The Service of Ordination and the Holy Communion will be held Wednesday at 3:00 P. M. Applicants for ordination and licensure will meet the Examining Committee Monday, May 24, at 2:00 P. M.

J. Frank Fife, Sec.

The fifty-fourth annual convention of the Synod of the Midwest will be held May 12-16 at St. Paul's Church, northwest of Hooper, Nebr., the Rev. Hugo Welchert, Jr., pastor. The convention will open with the Service of Holy Communion, Wednesday evening, May 12, at 8:00 o'clock.

Lorin John Wolff, Sec.

The one hundred ninety-sixth annual convention of the Evangelical Lutheran Ministerium of Pennsylvania and the Adjacent States will be held in St. John's Church, Allentown, Pa., William C. Schaeffer, Jr., D.D., pastor, beginning Monday, May 24, at 7:45 P. M., with the Communion Service.

Delegates will register at 6:45 P. M., and record their intention to receive the Lord's Supper. Visitors will register at the same hour.

William L. Stough, Sec.

The fifteenth annual convention of the United Lutheran Synod of New York will be held at St. Peter's Church, 54th Street and Lexington Avenue, New York City, the Rev. Dr. A. B. Moldenke pastor, June 21-24. The convention will open with The Service and Holy Communion Monday evening, June 21, at 8:00 o'clock, at St. Peter's Church. Sessions will be held daily at 9:00 A. M. and 2:00 P. M. at the church. The Service of Ordination will be held Wednesday evening, June 23, at 8:00 o'clock.

All candidates for ordination and pastors desiring admittance to the synod will make their arrangements direct with the chairman of the Examining Committee, the Rev. Walter M. Rucius, 95 Mead St., Hempstead, L. I., N. Y.

Paul C. White, Sec.

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The twenty-third annual convention of the Synod of Ohio will be held in St. Peter's Church, Lancaster, Ohio, May 17-20, the Rev. Gerard D. Busch pastor. The convention will open with the Service of Communion Monday, May 17, at 8:00 P. M. George W. Miley, D.D., president, will deliver the opening address.

Howard I. Pospesel, Sec.

The one hundred first convention of the Pittsburgh Synod will be held in First Church, Grant St., Pittsburgh, Pa., A. J. Holl, D.D., pastor, May 24-27. The convention will begin with the Holy Communion on Monday at 3:00 P. M. The Examining Committee will meet at the church Monday at 9:00 A. M., the Executive Committee at the synodical office, Monday at 10:00 A. M.

John J. Myers, Sec.

The sixty-eighth convention of the Wartburg Synod will meet May 25-27 in the First Lutheran Church, Joliet, Ill., the Rev. J. A. Goeken pastor.

William W. Roth, Sec.

WOMEN'S MEETINGS

The annual spring convention of the Women's Missionary Society of the New Jersey Conference of the Ministerium of Pennsylvania will be held May 18 in Epiphany Church, 7th and Market Sts., Camden, N. J. The first session will begin at 10:00 A. M.

Anna E. Muffley, Sec.

The Women's Missionary Society of the Philadelphia District of the Central Pennsylvania Synod will hold their annual spring meeting May 20 in Temple Church, 52d and Race Sts., Philadelphia, Pa., the Rev. Hugh E. Yost pastor.

Sessions at 2:00 and 7:30 P. M.

Mrs. E. W. Huston, Sec.

OBITUARY

The Rev. George von Bosse

in the early hours of Easter, April 25, after a long illness, entered into rest gently and peacefully, with faith in his Lord and Master. He had reached the age of eighty-one years. Pastor von Bosse was born in Helmstedt, Braunschweig, Germany, November 3, 1862. He attended the schools in Braunschweig and in Blankenburg, where his aunt, the well-known magazine writer, "H. von Schoenau," sponsored his education. Encouraged by Pastor

Moldenke, he attended the theological seminary in Kropp, Schleswig, and in 1889 came to the United States. Here he spent a year in the Lutheran Theological Seminary in Philadelphia, Pa., and was ordained in Lebanon, Pa.

First he served two years as assistant to the well-known Pastor Friedrich Wischan in St. Paul's Church, Philadelphia. There he became acquainted with Miss Louise Stiefel, who became his bride. Then followed six years of service at Zion Church, Egg Harbor City, N. J.; two years in Harrisburg, Pa.; three years as director of St. John's Orphanage in Buffalo, N. Y.; three years at Liverpool, N. Y.; and twenty-five years as successor to Pastor Wischan at St. Paul's Church in Philadelphia.

About thirteen years ago he retired to a small country place, Rahns, Pa., whence he continued to serve as a writer. An abundant life came to an end with his departure. Pastor von Bosse was the author of a number of books that were widely sold; among them the volume with the title, *The German Element in the United States*, by which he, with Albert Faust and Rudolph Cronau, won the Seipp prize. During the last ten years he was engaged in preparing a major work dealing with German-American history, which will be published after the close of the war.

During the period of his pastorates, he was often invited to be the speaker at major German-American festivals; such, for instance, as the dedication of the memorial to Pastorius in Germantown, Pa., the greatest German-American festival in the history of the country. In addition to his professional activities, Pastor von Bosse also gave attention to the artistic side of life and was recognized as a master in the field of castle painting.

He is mourned by his widow and three children: Mrs. Heinrich Arend Kropp, wife of the pastor of Zion Church, Brooklyn, N. Y.; Mrs. Lydia Herber of Red Bank, N. J.; and the Rev. Siegmund von Bosse; also seven grandchildren and two great-grandchildren. Three years ago, with his wife Pastor von Bosse celebrated the golden anniversary of his marriage.

The funeral service took place April 27 in his late home in Rahns. Pastor Emil Schlick of St. Paul's congregation, of which Pastor von Bosse was a member, officiated. Interment was made at Trappe Church, where the Patriarch of American Lutheranism, Henry Melchior Muhlenberg, is buried.—*Lutherischer Herold*.



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